

John Hedley Junr.
P R A Y E R S
AND
Pious CONSIDERATIONS
FOR
Every Day in the WEEK,
To obtain a
HAPPY DEATH.

PERMISSU SUPERIORUM.

The SECOND EDITION.



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L O N D O N :

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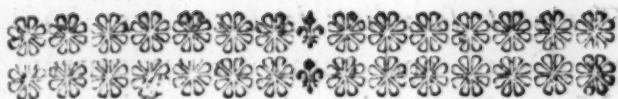
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THE P R E F A C E.

OF all the Truths of Christian Religion, none is more terrifying than that which is laid before us in these Words of St. Paul, We must all appear before the Judgment Seat of Christ, 2 Cor. v. 10. Holy Job could never think of it without trembling, What shall I do, says he, when the Lord shall come to judge? Or when he shall demand an Account of me, what shall I answer for myself? St. Jerome could never think of it without Terror, as he himself relates; the Impression sunk so deep, that nothing in this World could remove his Thoughts from it;

he always imagined he heard the last Trumpet sounding in his Ears, Rise ye Dead, and come to Judgment. Many other Saints have lived under the same Apprehensions of it, and St. Arsenius declared in his last Sickness, that since his Retirement into the Desert, he had not passed one Day without Fear. And 'tis no Wonder that those who look farther than this present World should be terrified with the Thoughts of that Day, which will decide their eternal Lot ; a Day sufficient to strike Terror into the Hearts of those who consider it with due Attention. The Saints did not content themselves with a passing Glance of this last and dreadful Day, but they considered duly every Circumstance relating to it ; they considered the Holiness, Wisdom, Power, and Majesty of him before whom they were to appear, and the exact Account they were to give of every Thought, Word, and Action of their whole Lives ;
they

they considered the weighty Importance of the Cause, which when once decided would admit of no Appeal. It was by these Considerations the Saints kept themselves in a Readiness for their last Hour ; and if all Christians followed their Method, the Face of Christendom would soon be changed, and Man not let loose the Reins to all sinful Liberties, as if no Account were to be given hereafter. This certainly must be the Fruit of a frequent and serious Consideration of Judgment, and the Circumstances of it : But as Men are too apt to keep these Considerations at a Distance from them, and by that Means give a full Scope to all sinful Liberties, which too often prove their eternal Ruin hereafter ; it is therefore to prevent this Misfortune that this Work is published, containing some short Meditations, Prayers, and pious Reflections for every Day in the Week, with other Christian Maxims,

out of various approved Authors, for a happy Death, which if duly performed, will, I flatter myself, have the desired Effect. I therefore beseech the Holy Ghost to assist you at your last Hour, and hope you will not forget to pray for one who is desirous of your Good.



PIOUS



PIOUS REFLECTIONS
ON THE
Certainty and Uncertainty
OF
D E A T H.



*I*S appointed for all Men once to die; and after that Judgment. The Sentence is general, 'tis pronounced upon all the Children of Adam; neither Wealth, nor Strength, nor Wisdom, nor all the Power of this World, can exempt any one from this common Doom. From the first Moment of our Birth we are hastening to our Death: Every Moment brings it nigher. But tho' Death is certain, nothing is more uncertain than the Time, the Place, and all other Circumstances; only certain it is that we must die, and that, as it almost always happens, much sonner than we imagine. It is no less certain we can die but once; and when once we have set our

Feet within the Gates of Eternity, there is no coming back. If we die once well, it will be always well; but if once ill, it will be ill for all Eternity. O dreadful Moment, upon which depends an endless Eternity! O the Folly and Stupidity of the greatest Part of Men, who tho' they daily see some or other of their Friends, Acquaintance or Neighbours, carried off by Death, and that very often in the Vigour of their Youth, by sudden Death, yet always imagine Death to be at a Distance from them! O senseless Worldlings, why will you not open your Eyes? Why will you fondly imagine yourselves secure from the Stroke of Death, when you cannot so much as promise yourselves one single Moment? How many will die before the End of this Month, as young, as strong, and as healthy as you are? How little then would this World appear, if we always kept Eternity in View? How weak would all its Charms become, if we considered and were convinced in our Hearts, that they are the Seeds of everlasting Misery and Torments? Would Men so easily venture upon the Violation of God's holy Law, if they remembered that there is a Day to come, in which that Law would judge them, and if found guilty, doom them to eternal Flames? Would they

they have the Boldness to live on for Months and Years together in the State of mortal Sin, if they reflected seriously that Death may surprize them in that State; and if it should surprize them, they are lost without Remedy? No certainly; all criminal Pleasures, presented to a Heart penetrated with these Truths, would lose their Relish. Innocence must afford them an effectual Preservative against Sin; and the most corrupt Temper would grow uneasy under the Stings and Terrors they leave behind them.

It therefore highly concerns us all to make our whole Life a continual Preparation for Death. This is the only End for which it was bestowed upon us, and for which it has been till now, and is still continued to us by the divine Bounty. If hitherto we have not answer'd these Purposes, 'tis now high Time to think seriously of it. And how happy are we that it is still Time? What a Mercy is it that we have not been cut off, whilst we were guilty of mortal Sin, which has been our Case so often! Where should we now be, if this had happened to us, as it has to Millions before us? Can we think of it without trembling? Can we think of it without a Sense of Gratitude to the infinite Goodness that has preserved us,

and without a Hatred to those Sins which would have rendered us eternally unhappy? These are doubtless the Fruits which God's Forbearance expects of us. This is the Use we ought henceforward to make of it; and then Death will cease to be an Evil to us. For though Death joined with Sin be the greatest of Evils, it is a real Good without it, as being a secure Passage to a happy Eternity.

Since then we are created to be happy, and our Happiness depends upon dying well, it follows, that the principal Business of our Life ought to be a Preparation for Death. *This is that one only and necessary Thing*, which admits of no Dispensation; and every Thing in this World ought to yield, and be sacrificed to it. Interest, Honour, and Pleasure, are to be consulted no other Ways than as they have a Reference to Living and Dying well. The Prophet *Isaias* sent by God to King *Ezekias*, to forewarn him of his approaching End, delivered his Message in these Words; *Put thy House in order, for thou shalt die, and thou shalt not live.* Follow then the Advice of the Prophet, *Put thy House in order*; expect not the Approach of Death to settle the Concerns of this Life. Do justice to your Neighbour, whilst it is a free and voluntary Act; and it will be a Comfort in
your

your last Distress both to Mind and Body, to have no other Business then upon your Hands, than performing well the last Scene of Life. Consider therefore, Christian Reader, what Condition thy House is in. Examine every Part of it with a diligent and impartial Eye: Is thy Faith built upon that Rock which Christ speaks of? Is it Proof against all Storms of Temptations and Persecutions? Is there a Foundation of Humility laid deep enough to bear the Superstructure of all other Virtues? Are the Doors and Windows of thy House, I mean, thy Senses, strongly guarded against the Assaults of Vanity, and fleshly Lusts? Does nothing appear on the Outside, that may scandalize? Is it furnished suitable to the infinite Dignity of that *Divine Guest* who is to lodge in it? Does the *Holy Ghost* make his constant Abode there; or do we not often entertain his mortal Enemy? We may easily judge the State it is in, if we but reflect who governs, and what Order is kept, in our spiritual Concerns. Is there a Time set apart for Prayer, spiritual Reading, Examination of Conscience, and other Devotions, as well as for worldly Employments? Where these Dispositions are found, and when Piety and the Fear of God keeps Possession of our Hearts, then the Holy Ghost dwells in

the Soul ; and where that Spirit is, all must be well disposed, and such a Soul is always prepared for her last End. Whence it appears, that the Preparation we are to make for Death, is no other than that which well fits us for Heaven. But if none of these Gifts, or Graces, are found in her at the Entrance into the other World, what other Fate can she expect, than to be for ever excluded from that blessed State ? For how can they pretend to the Glory of the Saints, who neglect in this Life to lay the Foundation of it, remain void of those necessary previous Dispositions by which the Saints took care to prepare themselves for it ? For how can they lay Claim to the Reward of Virtue, who bring not with them the Virtues to entitle them to it ? It is a Folly to think to pass from a Life of Sin, to a State wholly inconsistent with it. The Saints and Angels are without Spot or Stain, and none but those who follow their Example, can be Partakers of their Glory. So that whoever cherishes any criminal Passion, and continues in this Way till Death, without Repentance, whither, alas, must he go ? Heaven will not receive him, the Flames of Purgatory are not sufficient to cleanse him, nothing then remains for him, but everlasting Horror and Confusion. Once more put
this

this Question to yourselves: Are your Souls in readiness for Death? Would you be willing to appear this Day before your Judge? Have you made a sufficient Preparation for it? Happy they who can confidently say they have; happy they who are so far advanced in the great Work of Salvation, that their last Hour, whenever it comes, may find it fully finished. But if, upon due Consideration, you have Reason to fear your Souls are not prepared to appear before your Judge, lose no Time, but immediately return to God; remember once more, that tho' Death is certain, nothing is more uncertain than the Circumstances of it. No Man, tho' in the most perfect State of Health, can make any Guess whether Death will come early or late, sudden or foreseen, and this of all Circumstances hid from us, is the most frightful; for tho' the precise Time of its coming were kept from our Knowledge, yet if we were but sure it would not seize us on a sudden, this, at least, would be some Comfort: But alas! this is denied us; and the Reason why it is denied us, is, because God will oblige us to be always watchful, and in a Readiness for his Summons in what Time soever, and in what Manner he shall call upon us. Consider then the Uncertainty of human Life, the weak Foundation
upon

upon which it is built, how many Accidents may rob us of it, and what is most terrifying, how little Security we have that it will not be snatch'd from us by a sudden Death. Improve then these Truths, and draw such instructive Inferences from them, as may bring you hereafter to eternal Glory. Consider then what a Folly it is to set our Hearts upon this World, when Death may deprive us of them every Moment, and will certainly take them away from us some Time or other. It is the Advice of our Saviour to the Apostles, *Lay not up Treasures* (says Christ) *for yourselves upon Earth, where the Moth and the Worm doth corrupt, and where Thieves break in and steal.* For what wise Man would set his Heart, or be solicitous to heap up Treasures, were he sure they were to become a Prey to Thieves? Now our Saviour assures us, that Death will come like a Thief, and sooner or later will deprive us of whatever we possess. Honours, Riches, Pleasures, Friends, and Relations, all must be left behind; only our Works, whether good or bad, will stick to us, and accompany us to the Throne of God; if good, to save us; if bad, to condemn us. What a Folly then is it, to love this World, or any Thing in it, to the Prejudice of our eternal Salvation? 'Tis for this Reason, *St. Paul,*
writing

writing to the *Corinthians*, says, *This therefore, Brethren, I say unto you, Time is short. It remains then that both those, who have Wives, be as if they had them not; and those who weep, be as if they wept not; and those who rejoice, be as if they rejoiced not; and those who buy, as if they possessed not; and those who use this World, be as if they used it not; for the Figure of this World passes, 1 Cor. vii. 29, 30, 31.* Follow then the Advice of this great Apostle, keep thy Heart disengaged from all inordinate Affections to the Things of this Life, that even amidst the Possession of them, you may enjoy the same Liberty of Spirit, as if you actually renounced both the one and the other. 'Tis for this Reason St. *Peter* exhorts all Christians to be as *Pilgrims* or *Travellers* in this World; because as *Travellers*, tho' they make use of the Conveniencies they meet with upon the Road, yet they have always their Journey's End before them; in like manner, Christians ought to have their Thoughts so turned towards Death, which is the End of their Journey, that whilst they use the Things of this Life, according to the Order of Providence, that is, within the Bounds of Necessity and reasonable Convenience, their Hearts may still remain free from all Sorts of inordinate Love to Creatures. For since all

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Inordinate Affections are contrary to the Christian Spirit, and an Obstacle to Salvation, this alone ought to be a Motive enough to keep our Hearts from them; and the Difficulties they will add to the Terror of Death, is still a more powerful Consideration, to apply yourselves to an entire Disengagement from all Clogs of this nature. Oh! could you but see the Heart of a dying Person, filled with the Vanities of this World, you would there discover a frightful Scene of Terror, Grief and Anguish; there would you find verified this Saying, *Eccl. O Death, how bitter is thy Memory to a Man, who places his Content in the Enjoyment of this World!* Hasten then to remove from your Heart all those Things which may encrease the Difficulties of your last Hour, and heighten the Terrors which Death brings with it.

Take Care to set a great Value upon the Time present; remember Time is given us by Almighty God, for the gaining of Eternity; that if we manage it as we ought, we may improve it to an infinite Good, because an infinite Good may be purchased with it; and this is sufficient to shew it is a Treasure of an infinite Value. And if we consider that this inestimable Treasure is wholly uncertain, and not to be secured by any Power under Heaven,

Heaven, even for one single Moment, we cannot, without manifest Folly, and the Danger of losing our Souls, neglect the Improvement of those precious Moments, which we are in Possession of. For if we esteem those little better than Fools, who wilfully slip an Opportunity of some considerable temporal Advantage, because the like may never be offered again; how great a Folly must they then be guilty of, who tho' they have it in their Power to heap up Treasures for Eternity, either trifle away the Opportunity that is given them, or employ it to their own infinite Prejudice, tho' at the same Time they are not only uncertain how soon it may be taken from them, but are also sure, when it is once lost, it is never more to be recover'd? Oh! what a stabbing Thought must it be to the damned Souls in Hell, to reflect that Time will be no more!

Consider therefore, Christian Reader, that Time well managed is the richest Jewel we can possess; that the Continuation of it is wholly uncertain, and that at best of no long Continuance, and when once it is lost, it is lost for ever. Remember the Time present, of which alone we are secure, challenges our highest Value; and that we ought to manage it so, as to answer that End for which it is bestowed upon us. Give ear then to the
Advice

Advice of our Saviour, *Be watchful, for ye know not the Day nor Hour.* We ought therefore ever to be so watchful over our selves, as never to be unprepar'd; for tho' no Man can fence himself against sudden Death, yet it is in the Power of every Christian to secure himself against an unprovided one, because it is in his Power to live so as to be always prepared; and if he be at any Time unprepared, he then exposes himself to the unhappy Consequences of a sudden Death, because it may seize him whilst he is in that unhappy State; and for this Reason our blessed Saviour so frequently forewarns his Disciples of the Suddenness of his future Coming, to imprint the more lively Ideas of it in their Hearts, and generally concludes his Discourses relating to that Subject, with this Admonition, *Be watchful, for ye know not the Day nor Hour.* One would think that this Admonition, so frequently repeated by Christ himself, would suffice to make Men watchful over themselves; but alas, the Case is quite otherwise! For what is more directly opposite to the Watchfulness required of us, than the State of mortal Sin, wherein whoever dies, is lost without Remedy? O God, what a Blindness and Infatuation is this! that Men who believe there is a World to come, wherein the Just

will

will be eternally rewarded, and the Wicked eternally punished, should have the Boldness to hazard themselves in a State, in which, was Death to seize them, they must be lost to all Eternity ! How comes it Men, who naturally fly from all that is painful, are not awed with the Fear of *Hell-Fire* ? Is it in hopes of attoning by a future Repentance ? But alas ! how many have been lost by that Way ? How many have been cut off in the midst of their Disorders, tho' they hoped to have made all Scores clear by an Act of Repentance ? How many, flattering themselves with these false Securities, have been suddenly overtaken by the divine Justice, and have been awakened by the scorching Flames of Hell, when neither the Advice of Friends, ghostly Father, God's secret Inspirations, nor the loud Thunder of his Threats, could wake them from the Lethargy, whilst they were in a Condition to prevent the fatal Blow, by a timely Repentance ? O let their Misfortune be a Fore-warning to us ; let their past Follies be our Instructions ; it is better to grow wise at the Expence of others, than by our own Experience. Consider, Christian Reader, that if those miserable Souls, who are now burning, and shall burn for all Eternity, in the Flames of Hell, could but obtain, with
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all their Tears and bitter Sufferings, the bare Remainder of this very Day, what Price, and what Value, would they set upon it! How solicitous would they be, not to let one Moment slip unprofitably out of their Hands! Resolve then, Christian Reader, always to have Death before your Eyes; learn to set a true Value upon your precious Time, which you now enjoy; take care to avoid Sin, and all the Occasions of it; and endeavour to advance in Virtue as you advance in Age. When your Enemy tempts you to Sin, tell him that you are to die; and if he tempts you with the Pleasures of the World, tell him you was created for God alone, and that you are resolved, from henceforth, to repent for past Neglects, and be his faithful Servant during the whole Course of this mortal Life.



SUNDAY.

SUNDAY.

The 1st Meditation on Death.

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace. 3. Imagine yourself to be extremely sick, lying on your Bed, and without any Hopes of Recovery.

Consideration.

CONSIDER the Uncertainty of the Day of your Death. O my Soul, thou must depart out of this Body: But when shall that Day be? Shall it be in the Winter, or in Summer? In City, or in Country? By Day, or by Night? Shall it be suddenly, or on Notice given thee? Alas! of all this we know nothing: Only, certain it is that we shall die, and that generally sooner than we imagine. Grant me therefore, O merciful Jesus, always to have Death before my Eyes.

A Prayer to our Lord Jesus, for a happy Death.

O Merciful Jesus, I most humbly beseech thee, by those most cruel Pains, which thou sufferedst for me, in thy bitter Passion, and in particular in the Hour of thy Death, take Pity on my poor and sinful Soul in her last Agony,
and

and in her Passage to Eternity. Grant me, O merciful Jesus, in that last and dreadful Hour, all those Christian Dispositions, which thy wonted Clemency gives to thy beloved Children. Let me consider Death as the just Punishment of Sin; let me freely offer up my Life to thee a Sacrifice; let the Fire of thy Love purify my Soul, from all that is displeasing to thee. Finally, O Sovereign Lord, I resignedly leave, to the Conduct of thy divine Providence, all that concerns my Soul's Departure, both as to the Time, the Place, the Assistance, and all other Circumstances whatsoever. This one Thing I beg, that thy holy Grace may not abandon me, when all other Helps must of Necessity become useless unto me. May the Thoughts of Death be ever before my Eyes; may it preserve me from wilfully offending thy divine Majesty; check my immoderate Affections to this Life; confirm me in thy Love and Service, and bring me to eternal Happiness. Amen.

[Say once, Our Father, and Hail Mary, for the Souls departed.

Once, Our Father, and Hail Mary, for those in Mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

ACTS

ACTS of VIRTUE.

Acts of the LOVE of GOD.

1. **O** Dear Jesus, King of all Beauty and Glory, I desire no other Inheritance but thee. O Jesus, my supreme Good, permit me not to love any Thing above thee, and let me love all other Things only for thy Sake.

2. O most vigilant Lord and Keeper of my Soul, take now Possession of my Heart, which was created for thee, and pierce it thro' with a thousand Wounds of pure Love, that I may for ever languish in sighing after thee, on whom depends all my Good.

3. O my infinite Good, I resign to thee all that thy Liberality hath bestowed on me; and offer on the Altar of my Heart myself in Sacrifice, that thereby I may please thee.

Acts of LOVE towards our Neighbour.

1. **M**OST merciful Lord, I beseech thy infinite Goodness so to illuminate the Hearts of all Sinners, that they may come to do true Penance for their Sins, and seek thee with all Care, who art the only Good of our Souls.

2. I beseech thee, sweet Saviour, that all such as are blinded in Heresy, may return

turn to our holy Mother the Catholick Church.

3. Forgive, sweet Saviour, all those that persecute me ; grant they may love thee in this Life, and after Death for ever enjoy thee in Heaven.

Acts of FAITH.

1. **M**Y Lord and Creator, I believe undoubtedly the blessed Trinity, Three divine Persons in One only God, most High, most Mighty, most Glorious, and all the other Articles, which the *holy Catholick Church* believes, for which I am ready to die.

2. Dear Lord, I believe most faithfully, that thy true Body and Blood is really present in the blessed Sacrament of the Altar ; which I will confess in the midst of Fire, and a thousand Swords.

3. I believe, my Lord and Saviour Jesus Christ, that thou art the eternal Son of God, perfect God and perfect Man in one only Person ; for which Truth I am prepared to suffer all the Torments or Deaths that can be devised.

Acts of HOPE.

1. **O** Most gracious God, relying on thy Power, Goodness and Mercy, and on the Merits of thy Death and Passion, I most firmly hope to obtain this
thy

thy Grace, for Pardon and Remission of all my Sins, and Life everlasting.

2. If I were guilty of all the Sins and enormous Crimes, which, from the Beginning of the World till this Day, have been committed, yet would I not despair of thy Mercy, which thou hast promised to Sinners, in whatever Hour they return to thee.

3. O Lord of infinite Mercy, as there was never a penitent Sinner that called on thee, to whom thou didst not shew Mercy, so I hope thou wilt have Mercy on me, calling on thee from the Bottom of my Heart.

Acts of PENANCE and CONTRITION.

1. **M**erciful Lord, I detest and renounce all my Sins, because they are displeasing to thee, and resolve for thy Sake to do Penance for them. [*Here in particular you may offer up some Penance which you purpose to do.*]

2. O that I might (sweet Jesus) with my Blood cancel my enormous Crimes; I resolve, for the Time to come, not to commit one venial Sin, tho' I might gain by it whatever is most precious upon Earth.

3. O infinite Majesty! would I had died, if it had been thy Will, before ever I offended thee; certainly, for the future,

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I will

I will suffer a thousand Deaths, rather than once sin against thee.

M O N D A Y.

The 2d Meditation on Death.

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace. 3. Imagine yourself to be extremely sick, lying on your Bed, and without any Hope of Recovery.

Consideration.

CONSIDER that, at the Hour of Death, the World shall end in regard of you; for it will last no longer to you, it will turn upside down before your Eyes: For then the Pleasures, the Vanities, the worldly Joys, and fond Affections of this Life, will seem to us Shadows, and airy Clouds. Ah Wretch! for what Toys and Trifles have I offended God? You shall then see, that for a Nothing you have forsaken him. On the contrary, Devotion and good Works will then seem to us sweet and delightful. O why did I not follow this fair and pleasant Path? Then Sins, which seemed very little, will appear as big as Mountains, and your Devotion very small. [*Endeavour, as much as possible, to withdraw your Affections from all earthly Things.*]

A. short

*A short Exercise in Preparation for a
happy Death.*

MY Heart is ready, O God, my Heart is ready; not my Will, but thine be done. O my Lord, I resign myself entirely to thee, to receive Death at the Time and in the Manner it shall please thee to send it.

I most humbly ask Pardon for all my Sins committed against thy sovereign Goodness, and repent me of them all from the bottom of my Heart.

I firmly believe whatsoever the Holy Catholick Church believes and teaches; and by thy Grace I will die in this Belief.

I hope to possess eternal Life by thy infinite Mercy, and by the Merits of my Saviour Jesus Christ.

O my God, I desire to love thee, as my sovereign Good, above all things, and to despise this miserable World: I desire to love my Neighbour as myself, for the Love of thee, and to forgive all Injuries from my Heart.

O my divine Jesus, how great is my Desire to receive thy sacred Body! O come now into my Soul, at least by a spiritual Communion! O grant that I may worthily receive thee before my Death! I desire to unite myself to all the

worthy Communion which shall be made in thy holy Church, even to the End of the World.

Grant me the Grace, O my divine Saviour, perfectly to efface all the Sins I have committed by any of my Senses, by applying daily to my Soul thy blessed Merits, the holy Unction of thy precious Blood.

Holy Virgin, Mother of my God, defend me from my Enemies in my last Hour, and present me to thy divine Son. Glorious St. *Michael*, Prince of the heavenly Host, and thou my Angel Guardian, and you my blessed Patrons, intercede for, and assist me in this last and dreadful Passage.

O my God, I renounce all Temptations of the Enemy, and in general whatsoever may displease thee. I adore and accept thy divine Judgments with regard to my Soul, and entirely abandon myself to them as most just and equitable.

O Jesus, my divine Saviour, be a Jesus to me, and save me. O my God, hiding myself with an humble Confidence in thy dear Wounds, I render my Soul into thy divine Hands; receive it into the Bosom of thy Mercy. *Amen.*

[*Say once, Our Father, and Hail Mary, for the Souls departed.*

Once,

Once, Our Father, and Hail Mary, for those in Mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

T U E S D A Y.

The 3d Meditation on Death.

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace.

Consideration.

CONSIDER that, at the Hour of Death, the Soul must bid Adieu to this Word, to Riches, Vanities, and all idle Company; to Pleasures, Pastimes, Friends, and Neighbours, Kindred, Children, Husband and Wife; briefly to every Creature; and finally, to her own Body, which she will leave pale, hideous, and loathsome. Learn therefore, in time, to separate your Affections from all created Beings, and fix them on the World to come.

Let us put ourselves, this Day, under the Protection of St. *Joseph*, and beg his Intercession for a happy Death.

O Glorious St. *Joseph*, prudent and faithful Servant, whom our Lord set over his Family to govern it, whom *Jesus* obeyed, and to whom *Mary* was

subject, obtain for us the Gift of a perfect Submission to the Will of God. Chaste Spouse of a Virgin, who being the Mother of *Jesus Christ* our God, was also given to us in quality of a Mother; join with her, and taking us into your Protection, obtain for us Purity of Body, Heart, and Mind. Guardian and Conductor of the Youth of *Jesus*, who passed, in the Opinion of the World, for his Father, and had all the Tenderness, Concern, and Affection for him, that a Father can have for his own Child, petition him to give us his Grace, to advance in Wisdom, and in Virtue, in the Sight of God and Man; this we beseech you to obtain for us, by that Happiness you received, in quitting the Earth in the Arms of *Jesus* thy God, and *Mary* thy immaculate Spouse. Come, I beseech thee, succour me, and all good Christians, both now, and when dreadful Death shall terminate our temporal Lives. Beg for us, that, dying to the World and ourselves, we may live wholly to Christ; and when the happy Hour of our Death draws near, defend us from the furious Attacks of the infernal Enemy, that being secur'd from all Sin, we may breathe out our Souls joyfully, with our Lips upon the Cross.

Amen.

[Say

[*Say once, Our Father, and Hail Mary, for the Souls departed.*

Once, Our Father, and Hail Mary, for those in Mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

W E D N E S D A Y.

The 4th Meditation, of the Angel Guardian.

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace.

Consideration.

CONsider, that it is the undoubted Doctrine of the Church, that every Soul hath an Angel Guardian, appointed by Almighty God, to protect her against her Enemy, and to conduct her to eternal Glory. So in whatsoever Place you are, forget not the Respect due to your Angel Guardian, and always remember that God has ordered his Angels to have Care of us in all our Ways. Let us then recommend ourselves daily to our good Angel, beg his Assistance against all Temptations of Sin, and especially at the Hour of Death.

A Prayer to our good Angel.

O Holy and happy Spirit ! who, by our merciful Creator's Appointment, hast been my faithful Keeper, my friendly Comforter, and my charitable Protector, since the first Instant of my Birth till this present Moment ! I humbly beseech thee to continue thy Care and Protection over me in all Places, in all Company, and on all Occasions. Preserve me, (O my good Angel !) defend me, and deliver me, both sleeping and waking, from all Temptations of the Enemy, from all Dangers of Soul and Body, and from a sudden and unprovided Death. Be thou graciously pleased to represent my Wants, and my Wishes, to our common Lord and Master, and obtain for me, thy poor Suppliant, Courage to overcome myself, and Strength to get a compleat Victory over Sin, the Devil, and Sensuality. Especially, if there lurks any secret Sin in my Conscience, obtain for me Light to discover, a Will to detest, Time to confess, and Grace to amend it.

Abandon not my poor Soul, I beseech thee, O blessed Spirit ! for the Love of sweet Jesus, who spared not his dearest Blood and Life, to save it ; but remain constantly faithful, favourable, and friendly

ly to me all the Moments of my Life ;
and take a special and particular Care
and Charge of me in my Death's last
Agony.

Defend me then in that dreadful Hour,
(O powerful Guardian!) from the Fury
of my sworn Enemy, and conduct my
departing Soul into the Bosom of thy
dearly beloved Lord and Maker, there to
praise him with thyself for evermore. O
my good Guide ! I again and again re-
peat this my humble and earnest Petition,
beseeching thee neither to forsake me dur-
ing this transitory Life, nor to forget me
when all the World will leave me : That
thro' thy safe and secure Conduct, I may
pass thro' the wearisome Troubles of this
World, that I may meet with a blessed
Eternity. *Amen.*

[*Say once, Our Father, and Hail Mary,
for the Souls departed.*

*Once, Our Father, and Hail Mary, for
those in Mortal Sin.*

*Once, Our Father, and Hail Mary, for
the Party that is to die next.]*

THURSDAY.

The 5th Meditation, of the blessed Sacrament.

Preparation. 1. *Place yourself in the Presence of God.* 2. *Beseech him to inspire you with his Grace.*

Consideration.

CONsider this Day the Love of our Saviour Jesus Christ, who not content to suffer a cruel and ignominious Death for our Redemption, but was likewise pleased to leave us a standing Memorial of his Love, in instituting the most blessed Sacrament, for the Food and Nourishment of our Souls. Let us this Day return our grateful Thanks for this Benefit, humbly acknowledge his divine Presence, purpose frequently to approach to it with due Dispositions, and beg that we may have the same Favour at the Hour of Death.

A Prayer that we may receive the blessed Sacrament before our Death.

MY Saviour Jesus Christ, I firmly believe thou art really present in the blessed Sacrament ; I believe that it contains thy Body and Blood, accompanied

nied with thy Soul and Divinity. I acknowledge these Truths, I believe these Wonders, I adore thy Power which has wrought them, and I praise thy infinite Goodness that has prepared them for me. I bleſs thee, that thou haſt vouchſafed me the Grace often to participate of thy great Myſteries, to be fed with the divine Food of thy holy Sacrament, and comforted with thy ſweet and bleſſed Preſence. O Father of Mercies, and God of all Conſolation, let every Tongue bleſs thee, and every Creature celebrate thy Bounty for this inefſtimable Gift; and as for me, becauſe Praise is uncomely in the Mouth of a Sinner, I humbly offer thee, O my God, all the Praises of the Angels and bleſſed Saints, who continually adore thee, and ſing thy Glory.

O glorious Jeſus, I beſeech thee, before I die, vouchſafe me the Grace of true Confession, Contrition, and Satisfaction, for all my Offences; and that, at the Hour of my Death, I may humbly adore and devoutly receive thee, God and Man, Chriſt Jeſus, Saviour of the World, in the moſt holy Sacrament of the Altar; and ſo with full Pardon of all my Sins, I may end my Life in Peace, in the true Faith of thy holy Church, and in perfect Love and Charity with all the World.
Amen.

[*Say once, Our Father, and Hail Mary,
for the Souls departed.*

*Once, Our Father, and Hail Mary, for
those in Mortal Sin.*

*Once, Our Father, and Hail Mary, for
the Party that is to die next.]*

F R I D A Y.

The 6th Meditation, of the Passion of our
Blessed Saviour.

*Preparation. 1. Place yourself in the Pre-
sence of God. 2. Beseech him to inspire
you with his Grace.*

Consideration.

Consider the Goodness of Almighty
God, who was pleased to send
down his only begotten Son, for the Re-
demption of Mankind, who after a most
painful Life of above thirty Years, suf-
fered most cruel Torments, such as being
unmercifully scourged at a Pillar, cruelly
crowned with Thorns, and disgracefully
nailed to a Cross, upon which he expired
for our Offences, to ransom us from the
Slavery of the Devil, and cancel the
Sentence pronounced against us, and pur-
chase for us a Crown of Glory.

Con-

Conclusion.

O My Divine Jesus, since thy Love for me engaged thee to die upon the Cross for my Salvation, it is reasonable that for the Love of thee I should accept Death with a due Submission to thy blessed Will ; and it is with this Submission, I offer up my Prayers to thee this Day, in Thanksgiving for all thy Blessings.

The Prayer.

O Love of my Soul ! thou art become a Holocaust of Obedience upon a Cross for me ; and what can I do less, than resign myself wholly to thee ? To thee, who deservest so much both for thy own Divine Nature, for thy Benefits, and for that Excess of Goodness by which thou hast suffer'd for my Sins. Behold, O my God, for the Desire I have to please thee, I offer thee all the Affections of my Soul ; and with such a Disposition, that my only Trouble is, that I may be false to the Offer I make, and may rather chuse to do my own Will than thine. Behold, I renounce all sinful Satisfactions ; and if it were in my Power to enjoy them all, yet would I freely renounce all for the Love of thee. I renounce all Honour and worldly Esteem,

Esteem, and will tread all under my Feet, rather than be wanting in my Obedience to thy Holy Will. I renounce all Conveniencies of this World, desiring to partake of none, but only as far as it may be in order to thy Service. My Soul desires to please no other but thee alone, who art my Spouse. Thy Will be wholly done in me : If thou wilt that I be in Health, be thou blessed : If thou wilt that I be visited with Pain and Sicknes, be thou blessed : If thou wilt that I have Comfort and inward Peace, be thou blessed : If thou wilt that I be afflicted, blessed be thy Holy Name. I bow down to the very Bottom of my own Nothing, to acknowledge my Dependence, and thy absolute Dominion over me ; and I wish all Creatures would render thee the same Submission, as is due to thee, that so all may be thine, as thou hast been pleased to become ours, and offer'ft thyself to be ours, for all Eternity in Paradise. *Amen.*

[*Say once, Our Father, and Hail Mary, for the Souls departed.*

Once, Our Father, and Hail Mary, for those in Mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

S A T U R -

S A T U R D A Y.

The 7th Meditation, on our Blessed Lady.

Preparation. 1. *Place yourself in the Presence of God.* 2. *Beseech him to inspire you with his Grace.* 3. *Put yourself under the Protection of the Blessed Virgin Mary.*

Consideration.

CONsider, the extraordinary Graces bestowed upon the Blessed Virgin; she was elected from all Eternity to be the Mother of God; a Dignity of so high a Rank, that nothing in this World ever approach'd near it. By virtue of this Election, she was chosen, next after Christ, the principal Instrument of Man's Redemption; becoming truly Mother of him in Time, who was begotten of the Father from all Eternity: She was sanctified in her Mother's Womb, in the very Moment of her Conception. She was preserved through the whole Course of her Life, from all Spot or Stain of actual Sin: Her Reason was never obscured by any Passion; but always subject to God. Her Purity both of Mind and Body were perfectly Angelical. Her Conformity to the Will of God, and Obedience to all his Holy Inspirations, was equal to the Love she had for him: She conceived by
the

the Power and Virtue of the Holy Ghost ; remaining a pure Virgin, at the same time that she became the true and natural Mother of God. She is the Mother of Mercy, and regards us as her Children, because by the Grace of Baptism we are adopted the Sons of God, and Brothers of Jesus Christ. She loves the Just, because they are conformable to the Image of her Son ; and she compassionates Sinners, because they are redeemed by his precious Blood. She is the Refuge of Sinners, but not the Encourager of Sin. She is a Sanctuary for those, who with contrite and humble Hearts fly from God's Justice to his Mercy ; but she pretends not to receive under her Protection professed and incorrigible Rebels : She refuses not to be Advocate for those who implore her Intercession, if they dispose themselves for this Favour, by aiming at a serious Change of Life. Finally, she is Queen of Heaven, and Jesus Christ will always regard her as his Mother, and of all the Creatures the dearest to him. Make then your Intercession to this glorious Virgin, to join her Intercession with your Prayers for a happy Death. The Son can refuse nothing the Mother asks, provided we ask with due Dispositions, which is to be faithful to God in all things.

Let

Let us pray.

TO thee, O eternal God, we render our most humble Thanks for those many Privileges of Grace, by which thou hast eminently distinguished the Blessed Virgin, and manifested her to the whole World to be the Choice of Heaven. It is what obliges us to exalt thy Glory, O God, upon Earth, to see in our corruptible and mortal Flesh a Soul so above the Corruption of our Nature, as to be declared by a Testimony from Heaven to be full of Grace, even upon Earth; and to be sanctified by thy Gifts, that thy only Son, the Eternal Word, should take Flesh of her, and become Man, and she truly become the Mother of her Lord.

For these thy Prerogatives to her, O eternal Father, we bless and adore thy holy Name, and publish to the whole World, that thou art worthy of Praise, Glory, and Benediction, for thus manifesting thy Gifts, and by the Wonders of thy Power and Goodness raising up our dull Souls to magnify thy Mercies, and confess that thou art our God.

Blessed therefore be thou, O God, for all the Wonders of thy Goodness in the Blessed Virgin; and in particular for that eminent Sanctity of her Life, by which she

she is become a Light and Example to us in the Way of Salvation, and teaches us both what we have to ask of thee, for the Help of our Corruption; and how we are to live, for the coming to the Possession of thy Glory.

And you, O Blessed Virgin, who know the Infirmities of our Nature, and Difficulties of a Christian Life, exercise your Charity in our Behalf; and pray before the Throne of God, that we may walk in the Way of his Commandments, and be faithful Followers of the Gospel of Jesus Christ, to whom be Glory for ever. *Amen.*

Let us pray.

GRant, we beseech thee, O Lord, our God, that we thy Servants may enjoy a perpetual Health, both of Mind and Body; and by the glorious Intercession of the Blessed Virgin *Mary*, being deliver'd from present Evils, may be brought to the Possession of eternal Joys, through our Lord Jesus Christ thy Son.

[*Say once, Our Father, and Hail Mary, for the Souls departed.*

Once, Our Father, and Hail Mary, for those in Mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

The

The Litanies of our Blessed Lady of Loretto ; so called, because they are usually sung in the sacred Church of Loretto on all Saturdays in the Year, and Festivals of the Blessed Virgin Mary.

Anthem.

WE fly to thy Patronage (O sacred Mother of God) despise not our Prayers in our Necessities, but deliver us from all Dangers, O ever glorious and Blessed Virgin.

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have Mercy on us.

God the Son, Redeemer of the World, have Mercy on us.

God the Holy Ghost, have Mercy on us.

O Holy Trinity, one God, have Mercy on us.

Holy *Mary*.

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of Divine Grace,

Mother most pure,

Mother most chaste,

Pray for us.

Mother

Mother undefiled,
 Mother untouched,
 Mother most amiable,
 Mother most admirable,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of our Joy,
 Spiritual Vessel,
 Vessel of Honour,
 Vessel of singular Devotion,
 Mystical Rose,
 Tower of *David*,
 Tower of Ivory,
 House of Gold,
 Ark of Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comfort of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,

Pray for us.

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Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,

} *Pray for us.*

Lamb of God, who takest away the
 Sins of the World, spare us, O Lord.

Lamb of God, who takest away the
 Sins of the World, graciously hear us,
 O Lord.

Lamb of God, who takest away the
 Sins of the World, have Mercy on us.

Christ hear us.

Christ graciously hear us.

Anthem.

WE fly to thy Patronage, (O sacred
 Mother of God) despise not our
 Prayers in our Necessities, but deliver
 us from all Dangers, O ever glorious and
 Blessed Virgin.

Vers. Pray for us, O holy Mother of
 God.

Resp. That we may be made worthy
 of the Promises of Christ.

Let us pray.

POur forth, we beseech thee, O Lord,
 thy Grace into our Hearts, that we,
 to whom the Incarnation of Christ thy
 Son was made known by the Message of
 an Angel, may by his Passion and Cross
 be brought to the Glory of his Resur-
 rection :

rection: through the same Christ our Lord. Amen.

Vers. May the Divine Assistance remain always with us.

Resp. Amen.

Vers. And may the Souls of the Faithful, thro' the Mercy of God, rest in Peace.

Resp. Amen.

*The Litany of our Lord and Saviour
Jesus Christ.*

LORD, have Mercy on us.
Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the
World,

God the Holy Ghost,

Holy Trinity, one God,

Jesu, Son of the living God,

Jesu, Splendor of the Father,

Jesu, Brightness of eternal Light,

Jesu, King of Glory,

Jesu, the Son of Justice,

Jesu, Son of the Virgin *Mary*,

Jesu, whose Name is called WON-

DERFUL,

Jesu, the Mighty God,

Jesu, the Father of the World to
come,

Have Mercy on us.

Jesu, the Angel of the great
Council,

Jesu, most powerful,

Jesu, most patient,

Jesu, most obedient,

Jesu, meek and humble of Heart,

Jesu, Lover of Chastity,

Jesu, our Love,

Jesu, the God of Peace,

Jesu, the Author of Life,

Jesu, the Example of all Vir-
tues,

Jesu, the zealous Lover of Souls,

Jesu, our God,

Jesu, the Father of the Poor,

Jesu, the Treasure of the Faith-
ful,

Jesu, the good Shepherd,

Jesu, the true Light,

Jesu, the eternal Wisdom,

Jesu, infinite Goodness,

Jesu, the Way, the Truth, and
the Life,

Jesu, the Joy of Angels,

Jesu, the King of Patriarchs,

Jesu, the Inspirer of Prophets,

Jesu, the Master of the Apostles,

Jesu, the Teacher of the Evan-
gelists,

Jesu, the Strength of Martyrs,

Jesu, the Light of Confessors,

Jesu, the Spouse of Virgins,

Jesu, the Crown of all Saints,

Have Mercy on us.

Have Mercy on us.

Be merciful unto us, *Spare us, O Lord*
Jesu.

Be merciful unto us, *Hear us, O Lord*
Jesu.

From all Evil,
 From all Sin,
 From thy Wrath,
 From the Snares of the Devil,
 From the Spirit of Uncleanness,
 From everlasting Death,
 From the Neglect of thy Holy
 Inspirations,

Thro' the Mystery of thy most
 holy Incarnation,

Thro' thy Nativity,

Thro' thy Divine Infancy,

Thro' thy sacred Life,

Thro' thy Labours and Travels,

Thro' thy Agony and bloody
 Sweat,

Thro' thy Cross and Passion,

Thro' thy Pains and Torments,

Thro' thy Death and Burial,

Thro' thy glorious Resurrection,

Thro' thy admirable Ascension,

Thro' thy Joys and Glory,

In the Day of Judgment,

Lamb of God, who takest away the
 Sins of the World, *Spare us, O Lord*
Jesu.

Lord Jesu, deliver us.

Lamb

Lord

Lord

Lamb of God, who takest away the Sins of the World, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the Sins of the World, *Have Mercy on us, O Lord Jesus.*

Christ Jesus, hear us.

Christ Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, who hast said, Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; grant, we beseech thee, to our most humble Supplications, the Gift of thy Divine Love, that we may ever love thee with our whole Hearts, and never cease from praising and glorifying thy Name.

O divine Redeemer, give us a perpetual Fear and Love of thy holy Name; for thou never ceaseest to direct and govern by thy Grace those whom thou instructest in the Solidity of thy Love, who livest and reignest World without End. *Amen.*

O God, who hast appointed thy only begotten Son, the Saviour of Mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy Vision in Heaven, whose holy Name we venerate upon

C

Earth;

Lord Jesus, deliver us.

y the
Lord

Lamb

Earth; who, with thee and the Holy Ghost, liveth and reigneth World without End. *Amen.*

The Litany for the Sick.

O Lord have Mercy on him (*her or me.*)

Christ, have Mercy on him.

Lord, have Mercy on him.

O God the Father, Creator of the World, have Mercy on him.

O God the Son, Redeemer of Mankind, have Mercy on him.

O God the Holy Ghost, Perfecter of the Elect, have Mercy on him.

O sacred Trinity, three Persons and one God, have Mercy on him.

Holy *Mary*,

All ye holy Angels and Archangels,

Holy *Abel*,

All ye blessed Company of the Just,

Holy *Abraham*,

Holy St. *John Baptist*,

All ye holy Patriarchs and Prophets,

St. *Peter* and St. *Paul*,

St. *Andrew* and St. *John*,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. *Stephen* and St. *Lawrence*,

All ye holy Martyrs,

Pray for him.

St. *Silvester* and St. *Augustine*,
 All ye holy Bishops and Confessors,
 St. *Bennet* and St. *Francis*,
 All ye holy Priests and Religious,
 St. *Mary Magdalene* and St. *Lucy*,
 All ye holy Virgins and Widows,
 All ye holy Saints of God, make Intercession for him.

Pray for him.

Have Mercy, O Lord, and spare him.
 Have Mercy, O Lord, and hear him.
 From all his Sins, deliver him, O Lord.
 From all Temptations and the Snares of Satan, deliver him, O Lord.
 From all Impatience and repining at thy just Chastisements, deliver him, O Lord.

From Dejection of Spirit, and Diffidence in thy Mercies, deliver him, O Lord.

From the Fear of Death, and too great Desire for Life,

From distracting his Mind with the Things of this World, and neglecting to prepare himself for Eternity,

By thy Cross and Passion,
 By thy Death and Burial,
 By thy glorious Resurrection and Ascension,

Deliver him, O Lord.

By

By the Grace of the Holy Ghost, the Comforter, *Deliver him, O Lord.*

In the Hour of Death, and in the Day of Judgment, *Deliver him, O Lord.*

We Sinners beseech thee to hear us.

That it would please thee to comfort him in his Sorrows, and enable him to look beyond Death, on the blessed State it leads to.

That it would please thee to bring into his Thoughts all thy Mercies, and by them encourage him in a Confidence in thee.

That thou wouldst vouchsafe him the Grace to order all his temporal Affairs with Prudence, Justice, and Charity; and, with a free and quiet Mind, wholly attend to dispose himself for Heaven.

That thou wouldst vouchsafe him the Grace entirely to confess, and sincerely to repent of all his Sins.

That thou vouchsafe him the Grace heartily to forgive all those who have offended him, and satisfy to his Power whoever has suffered the least Prejudice by him.

That, being reconciled to thee and all the World, he may, with an humble and assured Hope reverently receive the sacred Viaticum of thy blessed Body, and firmly persevere

We beseech thee to hear us.

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to the End in thy Grace and Fa-
vour.

That the Pains of his Sickneſs
may expiate the Punishment due to
his Sins, by diminishing his Love for
this World, and increasing his De-
ſire for the next.

That whatever thy Providence
ſhall determine concerning him, he
may readily ſubmit to thy holy Will,
and whether he live or die be al-
ways thine.

Son of God, we beſeech thee to hear
us.

O Lamb of God, who takeſt away the
Sins of the World, ſpare him, O Lord.

O Lamb of God, who takeſt away the
Sins of the World, hear him, O Lord.

O Lamb of God, who takeſt away the
Sins of the World, have Mercy on him.

Lord, have Mercy on him.

Chriſt, have Mercy on him.

Lord, have Mercy on him.

Our Father, &c.

V. O Lord hear my Prayer.

Reſ. And let my Supplications come
unto thee.

The Prayer.

Almighty and everlaſting God, in
whoſe Hands are the Keys of Life
and Death, and whoſe infinite Wiſdom

We beſeech thee to hear us.

We beſeech thee to hear us.

disposes all Things for the best to them who love thee: Behold, we beseech thee, thy Servant, whom thou hast cast upon the Bed of Sicknes, and support with thy Grace his afflicted Spirit, strengthen his Faith, increase his Hope, and perfect his Charity; and sanctify to him every Accident of his Sufferings, that if thy Mercy shall restore him to Health, he may more carefully correct the Errors of his former Life; and if it shall please thee to call him to thyself, he may pass thro' the Valley of the Shadow of Death with Safety, and be transported by thy Holy Angels into the Mansion of Bliss, where no Fears shall trouble him, no Pains torment him, nor any Grief disturb the Quiet of his Mind; but perfect Security, pure Delights, and unspeakable Joys, shall for ever be established unto him. Through our Lord Jesus Christ, thy only Son, who, with thee and the Holy Ghost, liveth and reigneth one God, World without End. *Amen.*

The Litany for the Dead.

Lord, have Mercy on us.
 Christ, have Mercy on us.
 Lord, have Mercy on us.
 Jesus, receive our Prayers.
 Lord Jesus, grant our Petition.

O

O God the Father, Creator of the World, have Mercy on the Souls of the Faithful departed.

O God the Son, Redeemer of Mankind, deliver the Souls of the Faithful departed.

O God the Holy Ghost, Perfecter of the Elect, accomplish the Bliss of the Faithful departed.

O sacred Trinity, three Persons and one God, give Rest to the Souls of the Faithful departed.

Blessed Virgin *Mary*, who by the special Privilege of Grace wert triumphantly assumed into the Kingdom of thy Son,

Blessed Angels, who ordering aright the first Act of your Will, were immediately settled in an unchangeable State of Felicity,

Blessed Patriarchs, whose Spirits were filled with Joy, when the Desired of all Nations brought Redemption to your long Captivity,

Blessed Prophets, who having patiently attended the coming of the Messiah, were at length refreshed with the happy Visit of his Divine Person,

O all you blessed Saints, who at the glorious Resurrection of our Saviour, were by him translated from

Pray for the Souls of the Faithful departed.

the Bosom of *Abraham* to the clear Vision of God,

Blessed Apostles, who at the last and terrible Day shall sit on twelve Thrones, judging the twelve Tribes of *Israel*,

Blessed Disciples of our Lord, who following his sacred Steps in the narrow Path of Perfection, went straight on to the heavenly *Jerusalem*,

Blessed Martyrs, who passing thro' the Red Sea of your own Blood, without journeying thro' a tedious Wilderness, entered immediately into the Land of Promise,

Blessed Confessors, who despising the Vanities here below, and placing your Affections entirely on the Joys above, are already arrived to the full Possession of all your Wishes,

Blessed Virgins, who watching continually with your Lamps prepared, were ready at the first Voice of the chaste Spouse of Heaven to enter with him into the Marriage Chamber,

O all you holy Saints, who not retaining at your Deaths the least irregular Adherence to any Creature, were perfectly capable of an immediate Union with your Creator,

Be merciful, O Lord, and pardon their Sin. Be

Pray for the Souls of the Faithful departed.

Be merciful, O Lord, and hear our Prayers.

From the Shades of Death, where they sit deprived of the blissful Light of thy Countenance,

Deliver them, O Lord.

From the Evils to which their defective Mortifications in this World have exposed them in the other,

From thy Anger, which now too late they grieve to have provoked by their Negligence and Ingratitude,

From the Bonds of Sin, wherein they remain entangled by the Disorder of their Affections,

From the Pains of Purgatory, justly inflicted on them, as the proper Effects of their Sins,

From the dreadful Prison whence there is no Release till they have paid the utmost Farthing,

From all their Torments, incomparably greater than the sharpest Sorrows of this Life,

By the Multitude of thy Mercies which have always shewn Compassion on the Frailties of human Nature,

By the infinite Merits of thy Death upon the Cross, where thou reconciled'st the World to thy Father,

Deliver them, O Lord.

By

By thy victorious Descent into Hell, to break asunder the Chains of Death, and free such as were imprisoned,

By thy glorious Resurrection from the Grave, when thou opened'st the Kingdom of Heaven to Believers,

By thy triumphant Ascension into Heaven, when thou leddest Captivity Captive, and promised'st to prepare a Place for thy Servants,

By thy dreadful coming to judge the World, when the Works of every one shall be tried by Fire,

We Sinners, beseech thee to hear us.

That it would please thee to hasten the Day of visiting thy Faithful detained in the Receptacles of Sorrow, and transport them to the City of eternal Peace,

That it would please thee to shorten the Time of Expiation for their Sins, and graciously admit them into thy holy Sanctuary, where no unclean thing can enter,

That it would please thee, thro' the Prayers and Alms of thy Church, and especially the inestimable Sacrifice of thy holy Altar, to receive them into the Tabernacle of Rest, and crown their long Hopes with everlasting Fruition,

Deliver them, O Lord.

We beseech thee to hear us.

That

That the blessed Vision of Jesus may comfort them, and the glorious Light of his Cross shine upon them,

That thy holy Angels may bring them into the Land of the Living; and the glorious Queen of Saints present them before thy Throne,

That the venerable Patriarchs may meet them, and all the ancient Prophets rejoice to see them,

That the sacred College of Apostles may open the Gates of Bliss, and the victorious Army of Martyrs conduct them to thy Palace,

That the Blessed Company of Confessors may place them in the Seats of eternal Glory; and the chaste Train of Virgins with heavenly Anthems congratulate their Reception,

That the whole triumphant Church may celebrate the Jubilee of their Deliverance; and all the Choirs of Angels sing Hymns of Joy for their new, and never-ending Felicity,

That in the midst of all these Triumphs, the Souls that are delivered may themselves adore the glorious Author of their Happiness, and in their white Robes eternally sing *Alleluiah*, Salvation to our God,

Deliver them, O Lord.

We beseech thee to hear us,

We beseech thee to hear us.

That

By thy victorious Descent into Hell, to break asunder the Chains of Death, and free such as were imprisoned,

By thy glorious Resurrection from the Grave, when thou opened'st the Kingdom of Heaven to Believers,

By thy triumphant Ascension into Heaven, when thou leddest Captivity Captive, and promised'st to prepare a Place for thy Servants,

By thy dreadful coming to judge the World, when the Works of every one shall be tried by Fire,

We Sinners, beseech thee to hear us.

That it would please thee to hasten the Day of visiting thy Faithful detained in the Receptacles of Sorrow, and transport them to the City of eternal Peace,

That it would please thee to shorten the Time of Expiation for their Sins, and graciously admit them into thy holy Sanctuary, where no unclean thing can enter,

That it would please thee, thro' the Prayers and Alms of thy Church, and especially the inestimable Sacrifice of thy holy Altar, to receive them into the Tabernacle of Rest, and crown their long Hopes with everlasting Fruition,

Deliver them, O Lord.

We beseech thee to hear us.

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sing *Alleluiah*, Salvation to our God,

that sits upon the Throne, and to the Lamb that redeemed us by his Blood, and made us Kings, to reign with him for ever, *We beseech thee to hear us.*

Son of God, we beseech thee to hear us.

O Lamb of God, who shall come with Glory to judge the Living and the Dead, *Give Rest to the Souls of the Faithful departed.*

O Lamb of God, at whose Presence the Earth shall be moved, and the Heavens melt away, *Give Rest to the Souls of the Faithful departed.*

O Lamb of God, in whose blessed Book of Life all their Names are written, *Give eternal Rest to the Souls of the Faithful departed.*

The 50th Psalm.

HAve Mercy on me, O God, according to thy great Mercy.

And according to the Multitude of thy tender Mercies blot out my Iniquity.

Wash me yet more from my Iniquity, and cleanse me from my Sins.

Because I know my Iniquity, and my Sin is always against me.

To thee only have I sinned, and have done Evil before thee, that thou mayest be justified in thy Words, and mayest overcome when thou art judged.

For

For behold I was conceived in Iniquities, and in Sins hath my Mother conceived me.

For behold thou hast loved Truth: the uncertain and hidden Things of thy Wisdom thou hast manifested to me.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than Snow.

Thou shalt make me to hear Joy and Gladness: and the Bones that are humbled shall rejoice.

Turn away thy Face from my Sins, and blot out my Iniquities.

Create a clean Heart in me, O God, and renew a right Spirit within my Bowels.

Cast me not away from thy Face, and take not thy holy Spirit from me.

Restore unto me the Joy of thy Salvation, and confirm me with thy perfect Spirit.

I will teach thy Ways to the Unjust, and the Wicked shall be converted to thee.

Deliver me from Blood, O God, the God of my Salvation, and my Tongue shall extol thy Justice.

Thou, O Lord, wilt open my Lips, and my Mouth shall declare thy Praise.

Be-

Because, if thou wouldst have had Sacrifice, verily I had given it : with burnt Offerings thou wilt not be delighted.

A Sacrifice to God is a troubled Spirit : a contrite and humble Heart, O God, thou wilt not despise.

According to thy Good-will, O Lord, deal favourably with Sion, that the Walls of *Jerusalem* may be built up.

Then shalt thou accept the Sacrifice of Justice, Oblations, and whole burnt Offerings : then shall they lay Calves upon thy Altars.

Eternal Rest give to them, O Lord.

And let perpetual Light shine unto them.

The 129th Psalm.

FROM the Depths have I cried to thee, O Lord : Lord, hear my Voice.

Let thine Ears be attentive to the Voice of my Petition.

If thou wilt observe Iniquities, O Lord : Lord, who shall sustain it ?

Because with thee there is Propitiation : and because of thy Law I have expected thee, O Lord.

My Soul hath expected in his Word : my Soul hath hoped in our Lord.

From

From the Morning Watch even until Night ; let *Israel* hope in our Lord.

Because with our Lord there is Mercy, and with him plentiful Redemption.

And he shall redeem *Israel* from all his Iniquities.

Eternal Rest give to them, O Lord.

And let perpetual Light shine unto them.

Vers. May they rest in Peace.

Resp. Amen.

A Prayer for all the Faithful departed.

O God, the Creator and Redeemer of all the Faithful, grant to the Souls of thy Servants departed, the Remission of all their Sins ; that thro' pious Supplications they may obtain that Pardon which they have always desired ; who livest and reignest with God the Father, in the Unity of the Holy Ghost, one God, World without End. *Amen.*

A Prayer upon the Day of a Person's Decease or Burial.

O God, whose Property is always to have Mercy, and to spare, we humbly beseech thee for the Soul of thy Servant *N.* which thou hast this Day called out of the World, that thou wouldst
not

not deliver it up into the Hands of the Enemy, nor forget it unto the End ; but command it to be received by thy holy Angels, and to be carried into Paradise, its true Country ; that as in thee it had Faith and Hope, it may not suffer the Pains of Hell, but may take Possession of everlasting Joys, thro' our Lord Jesus Christ. *Amen.*

Another.

WE beseech thee, O Lord, admit the Soul of thy Servant *N.* which this Day has departed out of this World, into the Fellowship of the Saints, and pour forth upon it the Dew of thy eternal Mercy, thro' our Lord Jesus Christ, &c.

On the Anniversary Day.

O Lord, the God of Mercy and Pardon, grant to the Soul of thy Servant *N.* whose Anniversary we commemorate, the Seat of Refreshment, the Happiness of Rest, and the Brightness of Light, thro' our Lord Jesus Christ, &c.

A Prayer for one lately deceased.

Absolve, we beseech thee, O Lord, the Soul of thy Servant *N.* that being dead to the World, he may live to thee ; and whatever he has committed in this Life

Life thro' human Frailty, do thou of thy most merciful Goodness forgive, thro' our Lord Jesus Christ, &c.

A Prayer for a Bishop, or a Priest.

O God, who amongst thy Apostolick Priests hast raised thy Servant N. to the Dignity of a Bishop [or of a Priest.] Grant, we beseech thee, that he may be also admitted in Heaven to their everlasting Fellowship, thro' Jesus Christ our Lord, &c.

For Father and Mother.

O God, who hast commanded us to honour our Father and Mother, have Mercy on the Souls of my Father and Mother; and grant that I may see them in the Glory of Eternity, thro' our Lord Jesus Christ, &c.

For Brethren, Relations, and Benefactors.

O God, the Giver of Pardon and Lover of the Salvation of Men, we beseech thy Clemency in Behalf of our Brethren, Kinsfolk, and Benefactors, who are departed this Life, that by the Intercession of the blessed Virgin *Mary*, and of all thy Saints, thou wouldst receive them into the Joys of thy eternal Kingdom, thro' our Lord Jesus Christ, &c.

For

*For all that lie in the Church or
Church-yard.*

O God, by whose Mercy the Souls of the Faithful find Rest, grant to all thy Servants here or elsewhere, that have slept in Christ, the full Pardon of all their Sins; that being discharged from all Guilt, they may rejoice with thee for all Eternity, thro' our Lord Jesus Christ, &c.

For a Man deceased.

Hear, we beseech thee, O Lord, our Prayers, which we humbly address to thy Mercy, that the Soul of thy Servant, which thou hast called out of this World, may be received into the Region of Light and Peace, and be numbered amongst the Blessed, thro' our Lord Jesus Christ, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great Goodness, to shew Mercy to the Soul of thy Servant; that being now delivered from the Corruptions of this mortal Life, she may be received into the Inheritance of eternal Bliss, thro' our Lord Jesus Christ, &c.

For

For Many deceased.

O God, whose Property is always to have Mercy, and to spare; be favourably propitious to the Souls of thy Servants, and grant them the Remission of all their Sins; that being delivered from the Bonds of this mortal Life, they may be admitted to Life everlasting, thro' our Lord Jesus Christ thy Son, &c.

Invocations of the HOLY GHOST, proper before Reading, or any other spiritual Undertaking.

The Hymn, VENI CREATOR.

Spirit Divine, who mad'st us all,
Visit these Souls of thine,
And fill with Grace from Heaven above,
The Breasts which thou hast made.

Thou who art call'd the Paraclete,
The Gift of God most High,
The living Fountain, Fire, and Love,
And Uñction of the Soul.

Thou who art sev'nfold in thy Grace,
The Father's promis'd Gift,
The Finger of his great Right-hand,
And Source of Eloquence.

Come,

For

Come, guide our Senses by thy Light,
 In flame our Hearts with Love,
 Strengthen the Frailties of our Clay,
 With heavenly Fortitude.

Far from us drive our Hellish Foe,
 Bring Peace into our Souls ;
 And thro' all Perils lead us safe,
 Under thy sacred Wing.

May we through thee the Father know,
 With his co-equal Son,
 And thee, the Spirit of them both,
 Ever believe and love.

All Glory to the Father be,
 And to his only Son,
 The like to thee, great Paraclete,
 Now and for evermore. *Amen.*

The Hymn, VENI SANCTE SPIRITUS.

Come, Holy Ghost, send down those
 Beams,
 Which sweetly flow in silent Streams
 From thy bright Throne above :
 O come, thou Father of the Poor,
 O come, thou Source of all our Store,
 Come, fire our Hearts with Love.

O thou, of Comforters the best,
 O thou, the Soul's delicious Guest,

The

The Pilgrim's sweet Relief :
Thou art our Rest in Toil and Sweat,
Refreshment in excessive Heat,
And Solace in our Grief.

O sacred Light, shoot home thy Darts,
And pierce the Centers of these Hearts,
Whose Faith aspire to thee .
Without thy Godhead nothing can
Have any Price or Worth in Man ;
Nothing can harmless be.

Lord, wash our sinful Stains away,
Water from Heaven our barren Clay ;
Our Wounds and Bruises heal :
To thy sweet Yoke our stiff Necks bow,
Warm with thy Fire our Hearts of Snow,
Our wand'ring Feet repeal.

Grant to thy Faithful, dearest Lord,
Whose only Hope is thy sure Word,
The seven Gifts of thy Spirit :
Grant us in Life to obey thy Grace,
Grant us at Death to see thy Face,
And endless Joys inherit. *Amen.*

Anthem. Come, Holy Spirit, fill the
Hearts of thy Faithful, and kindle in them
the Fire of thy Love.

Vers. Send forth thy Spirit, and they
shall be created.

Resp. And thou shalt renew the Face
of the Earth.

Let

Let us pray.

O God, who hast taught the Hearts of the Faithful by the Light of the Holy Spirit, grant that we may, by the Gift of the same Spirit, be always truly wise, and ever rejoice in his Consolations, thro' Jesus Christ our Lord. *Amen.*

The fifteen Mysteries to be meditated upon in saying the Rosary.

THE *five joyful Mysteries.* 1. The Annunciation of the Angel Gabriel, and the Incarnation of the Son of God in the Womb of the blessed Virgin. 2. The Visitation of St. Elizabeth. 3. The Nativity or Birth of our Lord. 4. The Presentation of our Lord in the Temple, and the Purification of his blessed Mother. 5. His being found in the Temple in the midst of the Doctors, after having been lost three Days, by his Mother and her chaste Spouse St. Joseph.

The five dolorous or sorrowful Mysteries. 1. The Prayer of our Lord in the Garden: His Agony and Sweat of Blood. 2. His being scourged at the Pillar. 3. His being crowned with Thorns, and abused by the Soldiers. 4. His Carriage of his Cross. 5. His Crucifixion and Death.

The

The five glorious Mysteries. 1. The Resurrection of our Lord. 2. His Ascension into Heaven. 3. The coming down of the Holy Ghost. 4. The Assumption of the blessed Virgin. 5. Her eternal Felicity, and that of all the Blessed in the Kingdom of Heaven.

Upon a Child, Friend, &c, taking evil Ways.

Lord Jesus Christ, who camest into this World to be the Shepherd of our Souls, to seek the lost Sheep, and bring him back to the Fold; look on this thy Servant N. with the Eyes of Compassion, and permit him no longer to run astray after Folly and Vice, but by the Power of thy Grace, force his rebellious Will to submit to thy Law.

I confess, Lord, for my own Part, I deserve, for my Transgressions, the Rigor of thy Justice; but spare, however, I beseech thee, in this one Point, and let not the Loss of such a Soul, thus dear to me, be the Punishment of my Offences. Thou hast said, Lord, thou hatest nothing of what thou hast made, but that thou wilt shew Mercy and spare; let not then this thy Servant be excluded from thy Promise; let him not be cast off as a Reprobate; and tho' he has forsaken thee, yet thou canst still manifest in him
the

the Power of thy Goodness, and by thy Grace reclaim him from his Evil.

Remember, I beseech thee, that Mercy thou shewedst to *Mary Magdalen*, *Peter*, and to the *Publican*: See how all Christians daily bless and magnify thy Name for this thy Goodness; see how many Sinners have been hence encouraged to return to thee, in Hopes of Pardon; let now this thy Servant be one Instance more of thy infinite Mercy, and let it not be enough, to forgive him when he repents, but extend thy Mercy still farther; seek after him, call upon him, and draw him to Repentance: Let thy Light shine forth upon him, and remove his Blindness, that he may be sensible of his Offence against thee, the Scandal he gives his Neighbour, the eternal Ruin of his own Soul, and of as many others as are deluded by his Example. Rectify his Affections, and over-rule his Will, that he may no longer find Charms in the Things of this World; but that being sensible of all his Follies, he may return to his Duty, and have Courage to deny himself, and forsake all Sin for Love of thee.

Hear me, O Jesus, and let not this thy Servant be lost, who has been redeemed by thy precious Blood.

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An Act of Resignation.

REceive, O Lord, my entire Liberty, my Memory, my Understanding, and my whole Will ; all that I have, all that I possess, thou hast given it me : I restore it again to thee, and leave it to the entire Disposition of thy Will ; give me only thy Love and thy Grace, and I shall be rich enough, and will ask nothing else but this of thee, O my God.

A Prayer for a special Friend.

Preserve, O Lord, thy Servant N. for whose Health, Happiness and Prosperity, I humbly offer up this my Petition to thy sacred Majesty ; beseeching thee to grant him a perseverant Constancy in the Catholick Faith, a safe Passage thro' this Life's dangerous Pilgrimage, and that no worldly or diabolical Temptations may have the Power to separate him from thee, his only Good. Give him Grace to correspond to the Calling and Condition wherein thou hast placed him, direct him in all his Ways, defend him against all his Enemies, and grant him finally a happy Death and Departure out of this World, and a speedy Passage after Death, to the Fruition of thy eternal Joys. *Amen.*

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A Prayer to our Blessed Lady.

O Holy Virgin, most worthy Mother of God, altho' I know myself unworthy to be in the Number of your Servants, and of your Children, yet trusting in your Goodness and Mercy, and pushed on with a Desire of serving you, I declare, in the Presence of God, and all the heavenly Court, that I this Day choose you for my Queen, for my Mother, and for my Advocate; and I make a firm Resolution never to forsake your Service, never to do or say any thing against your Honour, and never to permit any that depend upon me, ever to offend or dishonour you in any manner whatsoever. I most humbly beseech you to receive me into the Number of your Servants, and of your Children, to help me in all my Necessities, and not to forsake me at the Hour of my Death. *Amen.*

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A COLLECTION of choice MAXIMS,
taken out of various Authors,
touching the perfect Duty of a
Christian.

C H A P. I.

First towards God.

1. **I**F the Secrets of advancing in Perfection shall be demanded, I know no other than these; to love God with all our Hearts, and our Neighbour as ourselves.

2. To keep your Eyes stedfast upon God, and yourselves, and you will never see God without Good, nor yourself without Misery.

3. Never speak of God, nor of Things which concern his Service carelessly, by way of Discourse or Entertainment, but always with a great Respect and humble Mind.

4. We must fear the Judgment of God without Discouragement, and encourage ourselves without Presumption.

5. Let us be what God will, so that we be his; and let us not be what we will ourselves against the Will of God.

6. There is nothing so little, which may be slighted in God's Service.

7. We must never forsake God's Service, nor refrain from good Works,

whatsoever Opposition or Ingratitude we find; for whoever seeks God, is never discouraged for the Faults of Men.

8. He to whom God alone is pleasing, is displeased with nothing, but what displeases God.

9. It is a sure Sign we love God above all Things, when we love him equal in all Things.

10. The Love of God and Suffering, are the most acceptable Sacrifices we can offer him, who saved us by Love and Suffering.

11. Whatsoever holy Actions we do, we please not God, except we do what he requires of us.

12. Never consider the Substance of Things, but the Honour which they have, to be acceptable unto God.

13. He that neglects his own Will, complies best with God's.

Towards our Neighbour.

1. **T**HE Rule of our Neighbour is the Tree of Knowledge; we are forbidden to touch it by way of Judgment, because God hath reserved it to himself.

2. We ought to love our Neighbour upon Earth, as we shall love him in Heaven.

3. We cannot love our Neighbour too much, but we may too much shew our Love.

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4. To bear with the Imperfections of our Neighbour, is one of the chief Points of the Love we owe him.

5. We must never endure to hear Evil spoken of any, but of ourselves.

6. We must never undervalue any Person. The Workman loves not that his Work should be despised in his Presence: Now God is present every where, and every Person is his Work.

7. It is a spiritual Injustice to desire to know the Secrets of others, and to tell none of our own.

8. We ought not to love our Neighbour, either because he is virtuous, or because we hope he will be so, but because God commands us.

9. In Matter of good Works we must speak little, think little, and do much.

10. It is a great Evil not to do good.

11. The just Man never dies unprepared; for he is well prepared for Death, who perseveres in Christian Justice to the End.

12. Whosoever will arrive at a new Life, must pass by the Death of the old.

13. He that is truly humble, never thinks himself wronged.

Towards Ourselves.

1. **T**O give a good Rule to your Soul, you must command her to do all her Actions in the Presence of God.

2. To live contented in a moderate Estate, you must never consider those that have more, but those that have less than yourself.

3. Who pretend to have Part with Jesus glorified, must first take Part with Jesus crucified.

4. We must live in the World, as if our Souls were in Heaven, and our Bodies in the Grave.

5. In the Death of our Passions, consists the Life of our Soul.

6. Virtues never have their full Growth, but when they bring forth Desires of advancing, which, like spiritual Seeds, serve to produce new Degrees of Virtue.

7. All Devotion is false which is incompatible with our Profession.

8. It is not sufficient to ask Advice, but we must follow it, and willingly submit our own Judgment to that of others.

9. There is no better way to end a true spiritual Life happily, than daily to begin it.

CHAP.

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CHAP. II.

The Rules of a Christian Life, to be observed by all who desire to secure to themselves a happy Eternity.

RULE the First.

1. **S**ettle in thy Soul a firm Resolution, upon no Account whatsoever to consent to Mortal Sin; this Resolution is the very Foundation of a virtuous Life: Whosoever is not arrived thus far, has not yet begun to serve God. Without this Resolution, it is in vain for any one to flatter himself with the Thoughts of living holily, or dying happily. In order to enable thyself to keep this Resolution, be diligent in flying all dangerous Occasions; such as, bad Company, lewd or profane Books, immodest Plays, &c. *For he that loves the Danger, shall perish in it, Eccl. iii. v. 27.*

2. Watch all the Motions of thy Heart, and resist the first Impressions of Evil.

3. Keep a Guard upon thy Senses and thy Imagination, that the Enemy may not surprize thy Soul by these Avenues.

4. Contemn not small Faults, lest by Degrees thou fall into greater.

5. Fly an idle Life, as the Mother of all Mischief; and take it for a certain

Truth, that an idle Life will never bring
a Christian to Heaven.

R U L E the Second.

1. **I**N the Morning offer up your first Thoughts to God.
2. Give God Thanks for the Benefits you have received from him; and in particular for the Night past.
3. Ask Pardon for your past Offences.
4. Consider and offer to God all your Actions, and Labour of the Day.
5. Beg his Grace that you may not offend him.
6. In order to perform these Resolutions, recommend yourself in a particular Manner to the Intercession of the blessed Virgin *Mary*, to your Angel Guardian, St. *Joseph*, and to all the Saints.

R U L E the Third.

1. **A**T Night offer up your Prayers to Almighty God.
2. Give him Thanks for all the Benefits you have received from him; and in particular of the Day past.
3. Seriously examine your Conscience; and call to Mind all the Sins you have committed that Day.
4. Humbly ask God Pardon for those Sins you have been guilty of during the Day;

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Day; and for all the Sins of your Life past.

5. Make a firm Purpose never to offend him any more, and to blot out past Sins by a Life of Penance.

6. Beg of Almighty God to deliver and preserve you from all Dangers, from all Sin, and from all the Snares of the Devil; and in particular this Night.

7. In order to perform these Resolutions, recommend yourself in a particular Manner to the Intercession of the blessed Virgin *Mary*, to your Angel Guardian, St. *Joseph*, and to all the Saints.

R U L E the Fourth.

1. **B**ESIDES your Morning and Evening Devotions, set aside some time in the Day for Prayer, particularly mental, by an interior Conversation with thy Soul to God, our only true and sovereign Good.

2. In the midst of all thy Employments, keep thyself as much as possible in the Presence of God, and frequently aspire to him by short Ejaculations.

3. Make frequent, but due Use of the Sacraments, of Confession, as the best Antidote against Sin; and a holy Communion, as the best Cordial to strengthen you and prevent Relapses.

D 5

4. Make

4. Make your Confession with that Diligence you would do if every one were to be your last ; and as if by some Signs of a sudden Death, you were summoned before God's Tribunal.

5. Receive the blessed Sacrament as if it were your Viaticum, to strengthen you in the long Journey of Eternity, which you may begin sooner than you imagine.

6. On the Day of Communion keep yourself more recollected than ordinary from the Affairs of this World, that you may converse more intimately with God on the Concerns of your Soul.

R U L E the Fifth.

I. **T**AKE care to hear Mass on *Sundays*, and all Days of Obligation, and daily if your Business will permit ; but always assist at it with great Attention and Devotion.

2. That you may jointly with the Priest, offer up the Sacrifice of your Redeemer to God his Father, for yourself and the whole Church, the Angels of Heaven (as St. *John Chrysostom* says) are always present in great Numbers to honour this Mystery ; and we being present with the same Intention, cannot but receive many favourable Influences by such a Society.

3. Take

3. Take care as much as possible, to hear the Word of God with Attention; and always endeavour to reap some Fruit from it.

4. Examine your Conscience every *Sunday* upon the Week past, to see what Advancement you make in Virtue; make an Act of Contrition for the Failings you have fallen into during the Week; lay them up in your Memory for the next Confession; purpose to be more watchful over yourself for the future.

5. Have a great Devotion to the Passion of Christ, and often meditate upon his Sufferings.

6. Be particularly devout to his blessed Mother; take her for your Mother, and seek upon all Occasions her Protection and her Prayers: But learn withal to imitate her Virtues.

7. Study to find out your predominant Passion, and labour with all your Power to root it out.

8. Let not the Day pass without offering to God some Acts of Contrition for thy past Sins; and strive to maintain in thy Soul a penitential Spirit.

9. Beware of Self-love as thy greatest Enemy, and often use Violence to yourself by Self-denial and Mortifications; and remember the Kingdom of Heaven is

not to be taken but by Violence, *Matth.*
ii. chap. v. 12.

10. Give Alms according to thy Ability : *For Judgment without Mercy to him that has not shown Mercy.* *St. James*
ii. v. 13. Set a great Value upon spiritual Alms-deeds, by striving all you can to reclaim unhappy Sinners ; and for that End daily bewail their Misery in the Sight of God.

11. Be exact in all the Duties of your Calling, as being to give an Account one Day to that great Master, who has allotted to each one of us our respective Station in his Family.

12. Remember always thy last Things, and you shall never sin.

The HYMN.

*At the Benediction, or any other Time, in
the Presence of the blessed Sacrament.*

Pange lingua gloriosi.

Sing, O my Tongue, adore and praise
The Depth of God's mysterious Ways :
How Christ, the *Gentiles* King, bestow'd
His Flesh, conceal'd in human Food,
And left Mankind the Blood, that paid
The Ransom of the Souls he made.

Born from above, and born for Man,
From Virgin's Womb his Life began :

He

He liv'd on Earth, and preach'd, to sow
 The Seeds of heavenly Truth below ;
 Then seal'd his Mission from above
 With strange Effects of Power and Love.

'Twas on that Evening, when the last
 And most mysterious Supper past ;
 When Christ with his Disciples sat
 To close the Law with legal Meat ;
 And with his Hands himself bestow'd,
 The Christian's Food, and Lamb of God.

The Word made Flesh for Love of Man,
 With Words of Bread made Flesh again ;
 Turn'd Wine to Blood unseen by Sense,
 By Virtue of Omnipotence :
 And here the Faithful rest secure,
 Whilst God can vouch, and Faith ensure.

To this mysterious Table now
 Our Knees, our Hearts, and Sense we bow :
 Let ancient Rites resign their Place
 To nobler Elements of Grace ;
 And Faith for all Defects supply,
 Whilst Sense is lost in Mystery,

To God the Father born of none,
 To Christ his co-eternal Son,
 And Holy Ghost, whose equal Rays
 From both proceed, one equal Praise,
 One Honour, Jubilee, and Fame,
 For ever bless thy glorious Name. *Amen.*

Vers. Thou hast given them Bread
 from Heaven. *Alleluia.*

Resp.

Resp. Replenished with all Sweetness
and Delight. *Alleluia.*

The Prayer.

O God, who in this wonderful Sacrament hast left us a perpetual Memorial of thy Passion; grant us, we beseech thee, so to reverence the sacred Mysteries of thy Body and Blood, that we may continually perceive in our Souls the Fruit of thy Redemption: Who, with the Father, &c.

A TESTAMENT

To be made by a good Christian every Day.

In nomine Domini. Amen.

I Bequeath my Soul to God, my Body to the Earth, Rottennes and Worms.
I abandon freely all temporal Goods, which are but meer Vanity.

I repent me with all my Heart of my Sins; and that for the Love of God.

I pardon with my Heart and Soul all my Enemies.

I believe in God, one in Essence and three in Persons, Father, Son, and Holy Ghost; Creator, Conservator, Redeemer, and Remunerator, all powerful, all good, all bountiful, all wise; that the second Person, who is the Son of God, became Man, and died upon the Cross to save me; and whatsoever the Holy Catholick,
Apo-

Apostolick and *Roman* Church doth propose unto me to believe.

I hope by the Bounty of God, thro' the Merits of my dear Saviour Jesus Christ, the Remission of all my Sins, and Life everlasting.

I love God for his own Sake alone, with all my Heart, with all my Soul, and with all my Strength.

I resign myself purely, entirely, and absolutely to the Disposition of his most holy, and always adorable Will, being ready to do and suffer, to be healthy and sick, to live and die, when and after what Manner he pleases, his holy Will be done. *Amen. Amen.*

I commend my Soul, and all that I am, to the Intercession of the glorious Virgin *Mary*, my good Mother, and Advocate; to St. *Joseph*, and my Angel Guardian; and to all the Angels, and Saints of Heaven, whom I most humbly beseech to assist me at the Hour of my Death.

For my last Words I say in profound Humility, and Contrition of Heart, *Jesus, Mary, Joseph*; desiring to die in their blessed Arms; and when my Tongue cannot pronounce these holy Names, I desire to do it with my whole Heart.

If my Heart should fail me, with my Judgment, I say them now for then, with all

all Affection, and possible Humility :
Jesus, Mary, Joseph.

*An universal Prayer for all Things
 necessary to Salvation.*

O My God, I *believe* in thee, do thou strengthen my Faith. All my *Hopes* are in thee; do thou secure them. I *love* thee with my whole Heart, teach me to *love* thee daily more and more. I am *sorry* that I have offended thee, do thou increase my *Sorrow*.

I *adore* thee as my first Beginning. I *aspire* after thee as my last End. I give thee *Thanks* as my constant Benefactor. I *call* upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy *Wisdom*, to restrain me by thy *Justice*, to comfort me by thy *Mercy*, and to defend me by thy *Power*.

To thee I desire to consecrate all my Thoughts, Words, Actions, and Sufferings; that henceforward I may think of thee, speak of thee, and willingly refer all my Actions to thy greater Glory; and suffer willingly whatever thou shalt appoint.

— Lord, I desire that in all Things thy *Will* may be done, because it is thy *Will*, and in the Manner that thou wilt.

I beg

I beg of thee to enlighten my *Understanding*, to inflame my *Will*, to purify my *Body*, and to sanctify my *Soul*.

Give me Strength, O my God, to expiate my *Offences*, to overcome my *Temptations*, to subdue my *Passions*, and to acquire the *Virtues* proper for my State.

Fill my Heart with tender *Affection* for thy Goodness, a *Hatred* for my Faults, a *Love* for my Neighbour, and a *Contempt* for the World.

Let me always remember to be submissive to my *Superiors*, condescending to my *Inferiors*, faithful to my *Friends*, and charitable to my *Enemies*.

Assist me to overcome Sensuality by *Mortification*, Avarice by *Alms-Deeds*, Anger by *Meekness*, and Tepidity by *Devotion*.

O my God, make me *prudent* in my Undertakings, *courageous* in Dangers, *patient* in Afflictions, and *humble* in Prosperity.

Grant that I may be ever *attentive* at my Prayers, *temperate* at my Meals, *diligent* in my Employments, and *constant* in my Resolutions.

Let my Conscience be ever *upright* and *pure*, my Exterior *modest*, my Conversation *edifying*, and my Comportment *regular*.

Assist me, that I may continually labour to overcome *Nature*, to correspond with thy *Grace*, to keep thy *Commandments*, and to work out my *Salvation*.

Discover to me, O my God, the Nothingness of *this World*, the Greatness of *Heaven*, the Shortness of *Time*, and the Length of *Eternity*.

Grant, that I may prepare for *Death*, that I may fear thy *Judgments*, that I may escape *Hell*, and in the End obtain *Heaven*, thro' *Jesus Christ*. *Amen*.

A Paraphrase upon the Lord's Prayer.

Our Father, who art in Heaven.

O Almighty Lord, and Maker of Heaven and Earth, infinite in Majesty, is it possible, that thy Love and Goodness for us should be so great as to suffer such poor Worms as we are to call thee *Father*? O make us ever dutiful Children to such a Parent! O my Soul, ever remember this Dignity to which thou art raised, of being a Child of God; and see thou never degenerate, by making thyself a Slave to Sin and the Devil. O most holy Father, who dwellest in Heaven, and heavenly Souls, raise my Heart to thee; and teach me by thy interior Grace, to pray to thee this Day
with

with due Attention, Devotion, Humility,
and Faith.

Hallowed be thy Name.

THE first Thing I beg of thee, O heavenly Father, is the greater Honour and Glory of thy Name. I rejoice with all my Soul, that in thyself thou art infinitely happy, and infinitely glorious; and that thou art eternally adored, praised, and glorified, by all the Angels and Saints. But alas! O Lord, how little art thou known in this miserable World! How little art thou loved here! How little art thou served! How is thy Name blasphemed all the Day, even by those that call themselves Christians! How many Millions of Souls in all Parts of the World, tho' made to thy own Image and Likeness, and redeemed by the precious Blood of thy only Son, live and die in Infidelity, Error and Vice, to the great Dishonour of thy holy Name! O when shall so great an Evil be remedied? O that I could do any thing to remedy it! O that I could worthily promote the Honour and Glory of thy Name! O that I could make it known to all Nations! O that like the Blessed in Heaven we were all happily united in praising, blessing, and loving thee! But this must be the Work of thy Grace, O Lord: And this Grace I beg of thee this Day, that so both I
and

and all the World may ever adore, praise, and love thee ; and not only in Words, but much more in our Lives, shew forth the Glory of thy Name.

Thy Kingdom come.

HEaven is the Seat of thy eternal Kingdom, O Lord ; there thou livest and reignest for ever. But whilst we are here in this mortal Life, thy *Kingdom is within us*, as often as thou reignest within our Souls by thy Grace, and by thy Love. I earnestly beg both for myself and for all others a Share in thy eternal Kingdom, that we may there be Witnesses of thy Glory, and see, love, praise and enjoy thee for ever. In the mean time I beg, that the Kingdom of thy Grace, and of thy Love, may come into our Souls ; that thou may'st ever reign in us without Controul, and make us all according to thy own Heart, that nothing in us may any more presume to rebel against thee, the true King of Hearts, but that we may be ever faithful Servants and Subjects of thy Love.

Thy Will be done on Earth, as it is in Heaven.

THE Blessed in Heaven have no other Will, O Lord, but thine : This Will of thine they ever adore ; this they eternally

nally embrace and love ; this they readily and chearfully obey. O that we, poor banished Children of *Adam* here upon Earth, did in like manner adore, embrace and love thy Will ! O that we obeyed it in like manner ! Lord, 'tis my sincere Desire, and hearty Prayer, that from henceforward thy holy Will may be done by us in all Things. O grant, that from this Moment thy Will may be the Rule of all our Actions ; and that in all our Deliberations, like the Convert *St. Paul*, we may ever cry out to thee, *Lord, what wouldst thou have me to do ?* O grant, that in all our Sufferings we may ever have a perfect Conformity to thy holy Will.

Give us this Day our daily Bread.

THE Bread of our Souls, which is to support us during this Day of our Mortality, and to feed and nourish us to Life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living Bread that came down from Heaven ; he that eateth of this Bread shall live for ever : And the Bread that I will give, is my Flesh, for the Life of the World.* This Bread of Life we earnestly beg of thee : This we desire often to receive sacramentally ; this we desire daily to receive spiritually, for the Nourishment of
ou

our Souls with thy heavenly Grace, from this Fountain of Grace. O come, dear Jesus, into our poor famished Souls, satisfy our Hunger here this Day with this heavenly Bread, till we come to the more happy Day of Eternity, where, all Veils being withdrawn, we shall for ever feed upon thy Divinity. In the mean time, as to the Necessaries of this Life, grant us what in thy Wisdom thou seeest best for us, and most conducing to thy Honour, and our eternal Welfare.

And forgive us our Trespases, as we forgive them that trespass against us.

OUR Sins, O Lord, are innumerable; the Debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least Part of this Debt, or to make Satisfaction for the least of these Sins; but, prostrate in Spirit before thee, we humbly implore thy Mercy. We desire to offer thee the Sacrifice of a contrite and humble Heart. We offer thee the Death and Passion of thy only Son, which he has made over to us for the Discharge of our Debts. And as he has promised Forgiveness to those that forgive, we here from our Hearts forgive all that have offended us, and hope thro' him to find Forgiveness from thee.

Lead

Lead us not into Temptation.

ALAS! O Lord, Man's Life upon Earth is a continual Temptation. We are encompassed on all Sides with mortal Enemies: The World, the Flesh, and the Devil, are ever attacking us with united Forces. Our only Hope, in all these Dangers and Conflicts, is in thy Strength and Protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our Strength. O never suffer us to forsake thee, and we know thou wilt never forsake us. Let not the Devil circumvent us by his Frauds and Deceits, nor ever glory that he has prevailed over us: Arm us both against the Terrors and Flatteries of the World, and all the Dangers of our Passions and Concupiscences; and whatever Trials thou art pleased to send us, let thy supporting Grace ever carry us thro' them with Advantage to our Souls: That by thy Favour and Mercy we may be faithful unto Death, and so receive the Crown of Life.

But

But deliver us from Evil. Amen.

O Sovereign Good, the Fountain of all our Good, deliver us from all our Evils: From our Sins, and the Punishment we deserve for them; from Wars, Plagues, Famines, and such like Scourges, which we have too much Reason to apprehend hanging over our Heads: From thy Justice, and our Impenitence: From Heresy and Schism, and all that Blindness of Soul which Self-conceit and Pride exposes us to: In fine, from a hardened Heart, from final Impenitence, and everlasting Damnation: From all these Evils, for thy own Goodness Sake, O Lord, deliver us, thro' Jesus Christ thy Son our Lord. *Amen.*



Pious



PIOUS CONSIDERATIONS

FOR

Every Day in the WEEK.

SUNDAY.

CHAP. I.

The End for which MAN was Created.

OF all Things necessary for Man to know, the End for which he is placed in this World, deserves the first Place; because, being a reasonable Creature, he ought to act for a final End, in the Enjoyment whereof he may find his eternal Happiness: Now he cannot act for this End, without a Knowledge of it, which excites a Desire, makes him search for, and employ the Means for obtaining it. A Man who knows not his last End, is like a Beast, because he regards only Things present, Things

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material and sensible, after the Manner of Brutes; and in this is so much the more miserable than they, since they find in these material Things, the Felicity they are capable of; but he, instead of finding Repose, meets with nothing but Disgusts, and the Source of endless Misfortunes.

Recollect then your Thoughts, and reflect upon three Things: What you are, who made you what you are, and for what End.

Considerations.

1. *Consider*, You are a Man, that is, a Creature endowed with Reason and Understanding, composed of a Body whose Structure is admirable, and of a reasonable and intellectual Soul, made to the Image of God. You are the most perfect of all visible Creatures.

2. *Consider*, You are not made by yourself, for that is impossible; you have received from another all that you have: and from whom have you received it, but from him who has created Heaven and Earth, and who is the Author of all Things? It is he who hath formed your Body in your Mother's Womb, and who hath created your Soul by his Power. You are the Work of a God; and besides the Father you have on Earth, you have
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another in Heaven, to whom you owe your All.

3. *Consider*, Why did God make you? Be attentive, for what End think you, did God place you in this World? Was it to enjoy the Pleasures and Contentments of this Life? To heap up Riches? To acquire Glory and Reputation among Men? Nothing less; you have a Soul too noble to be destined to such wretched and perishable Things: Pleasures are changed into Pain, Riches perish, and Glory vanisheth. Is it to continue a long time upon Earth, to find there your Happiness, and to look for nothing after this Life? If it be so, there is no Difference betwixt you and Beasts. But does not this so noble a Soul, which God hath bestowed on you, endowed with Understanding, Will, and Memory, capable to know all Things, clearly manifest, that you are created for a higher and more honourable End? Doth not this Figure of the Body you bear, the Stature erect, the Head on high, and Eyes raised towards Heaven (a Figure opposite to that of Beasts, which look only upon the Earth) teach you that you are not made for the Earth?

4. *Consider*, God made you for nothing less than himself, to possess and enjoy him in Heaven. He has not judged the most beauteous of his Creatures wor-

thy of you ; he has given himself to be the Object of your Happiness : For this Reason he gave you a Soul, formed to his Image, capable of possessing him ; and which, by reason of this Capacity, is never content nor satisfied with the Possessions and Delights of this Life : Your last End is not in the Enjoyment of Creatures, but of God himself. You are created to be happy by the Possession of God in Heaven, and to reign with him in a Felicity incomprehensible to human Understanding ; and this for all Eternity.

Conclusion.

MAke here holy Resolutions, to aspire to that happy End for which you were created, and to labour carefully to make yourself worthy, by a Life not unbecoming a Child of God, designed to possess Heaven and God himself. This is to be done by flying Sin, the only Obstacle which can divert you from it, and destroy you for ever ; and by embracing Virtue, the only Path which leads to it.

*[Our Father, Hail Mary, and Glory
be to the Father, &c.]*

MONDAY.

M O N D A Y.

C H A P. II.

Of the Excellency of the State of a Christian, and the Obligations belonging to it.

THE Obligations of a Christian, doubtless, are very great, and far more so than what the Generality of Christians imagine. They oblige you to believe firmly all that God hath revealed to us by his Son *Jesus Christ*, comprized under four Heads; *viz.* The Mysteries of Faith, the Maxims he preached, the Recompence of the Good, and the Punishment of the Wicked. You was admitted to Baptism only upon this Condition. The Priest demanded of you previously, *Do you believe in the Father, in the Son our Saviour and Redeemer, and in the Holy Ghost?* And you answered, by the Mouth of your Godfather, *Credo, I believe.* But remember, this Faith ought to be Firm, Generous, and Efficacious. *Firm*, not doubting of any thing that ought to be believed. *Generous*, not being ashamed to make Profession of it before Men. *Efficacious*, living according to the Truths you believe, and not by your Actions giving the Lye unto your Faith; imitating many Christians, who,

as the Apostle says, *Confess Jesus Christ with their Mouths, and deny him by their Works*, Tit. i.

Considerations.

1. *Consider*, By the Baptism which you have received, you are washed from original Sin by the Merits of the Blood of *Jesus Christ*; *Apoc. i.* delivered from the universal Curse of Mankind incurr'd by Sin; freed from the Power of the Devil; *Ephes. ii.* You have been made the Child of God, the Disciple of *Jesus Christ* your Saviour; *Gal. ii.* You have acquired God for your Father, *Jesus Christ* for your Master; *Matth. xxiii.* Your Instructor, your Example, and for the Rule of your Life; the holy Church for your Mother and Guardian; the Angels for your Protectors; the Saints for your Intercessors: You have been made the Temple of God, who dwells in you by Grace, *1 Cor. iii.* The Heir to his eternal Kingdom, *Jac. ii.* from the Right and Hope whereof you were fallen for ever; and you are brought back into the secure Way to arrive there, being made a Member of *Jesus Christ* and his Church, out of which there is no Salvation, and wherein you are now illuminated with the Light of the Faith of *Jesus Christ*, instructed by his Doctrine, nourished with
his

his precious Body and Blood, assisted by his Grace, furnished with all the necessary Means for your Salvation. O God, how noble and how honourable is the State of a Christian !

2. *Consider*, That the Profession of Christianity obliges you to renounce the Devil and all his Works. This is also a Condition upon which you were admitted to Baptism. The Priest demanding, *Do you renounce the Devil, and all his Poms, and all his Works?* You answered, *Abrenuntio, I renounce.* Have you ever reflected upon this Renunciation, and do you comprehend it? It is a solemn Profession which you have made, not to serve the Devil, nor follow his Poms, that is, the false Appearances of earthly Goods and Pleasures, by the Love of which he endeavours to seduce and destroy Men ; and to fly from all his Works, that is, Sin, of which he is the first Author. It is a Promise you have made to God in the Hands of the Church, in the Sight of the Angels, and wherein, as St. *Augustin* says, (S. *Aug.* l. iv. *de Symbolo ad Catech.* c. 4.) you have made a Renunciation, not speaking to Men, but to God, and the Angels, who are Witnesses and Depositories of your Word, and who carefully keep it in Heaven. You are obliged to observe this Renunciation which

you have made ; you have abjur'd the Devil by your Words, you must also abandon him by your Life and Actions, if you will not be accounted a perfidious Fugitive.

3. *Consider*, The Profession of a Christian obliges you to live in Innocence, flying Sin more than Death, and practising the Virtues of a Christian. To admonish you of this Obligation, the Priest, after he had baptized you, cloathed you with a white Garment, saying, *Receive this white Garment, which may you carry unstain'd before the Judgment-Seat of God.* To make you remember, by that exterior Whiteness, and by those Words, to preserve carefully the Beauty and interior Purity which your Soul had then receiv'd by the Grace of Baptism. Meditate well upon these Words, and call to mind what will befall you at the Judgment of God, if you defile that Innocence by a Life of Sin. This white Robe, with which you have been cloathed, will condemn you in that dreadful Day ; the Priest who baptiz'd you, will rise up against you, and demand of God Vengeance for abusing the Grace of your Baptism.

Conclusion.

YOU are a Christian by the Grace of God ; daily call to mind the Favour God bestowed upon you in the Day of your

your Baptism ; without this Favour which God had shewn you, you could never have been sav'd : For there is no Salvation without Faith, and without professing the Christian Catholick Religion. Where would you have been, had not God shewed you this Mercy ? Remember the Promises you have made, have you been faithful to them ? At least, will you be so for the future ? Is it possible you should return to that Enemy you have so solemnly renounc'd ? Is it possible we should not fix our Affections upon a God, who hath lov'd us so much ?

Our Father, Hail Mary, and Glory be to the Father, &c.

T U E S D A Y.

C H A P. III.

Of the Knowledge of one's Self, very necessary for all Mankind.

AMongst all the Means which conduce to Virtue, the Knowledge of one's Self is one of the most important ; and it is so necessary, that it is impossible to attain to Virtue without it. For this Reason it hath always been so much recommended by Authors who have writ-

ten of a Christian Life; and the Pagans themselves have always had it in much Esteem, having received as an Instruction come from Heaven, these two Words, which were written upon the Gates of the Temple of *Apollo* at *Delphos*, *Know thyself*. By this Knowledge is to be understood a serious and frequent Reflection on the Inclinations of the Soul, the Passions which rule there, the Vices which spring up or increase, that they may be corrected with proper Remedies according as they are discovered.

This Knowledge is necessary for all Men; and for want of exercising themselves therein, the greatest part of them remain all their Lives subject to many Vices.

Considerations.

1. *C*onsider, The Knowledge of yourself as a Thing which is infinitely necessary, and will be of great Service; it is the Advice of the Holy Ghost himself, in that excellent Instruction in the thirty-seventh Chapter of *Ecclesiasticus*, by the Mouth of the Wise Man; *Son, examine your Soul all your Life-time; and if you find her inclined to Evil, give her not Liberty.* Eccl. xxxvii. He gives the Reason in another Place: *Because a Soul which hath a Propension to Wickedness, will destroy*

destroy him who possesseth her, ib. vi. And in the eighteenth Chapter he gives us to understand what it is, not to give Liberty to our Soul, viz. not to follow her Motions and depraved Inclinations, but carefully to repress them. Run not, says he, after your Concupiscence, and divert yourself from your Affection: This is to be understood when it is Evil. If you give to your Soul all she desires, she will make you yield unto your Enemies, who will rejoice at your Destruction. Ibid. xviii.

2. *Consider, That according to the Judgment of the Wise Man, we must know the Inclinations of our Soul, that we may repress them when they are wicked. It is the first Knowledge we must learn, and to which we must in good Time apply our Studies, that we may practise it all our Life. It is the Science of Sciences, without which all others are of no Advantage: For what doth it profit us to know all things, and to be ignorant of ourselves? Begin your Study with the Knowledge of yourself, (saith St. Bernard, lib. 2. de Consideratione, cap. 3.) It is in vain to extend your Knowledge to Things which belong not to you, neglecting yourself. What doth it advantage if you gain the whole World and lose your own Soul? Whatsoever Wisdom you possess, if it be not so for yourself, the greatest Part*

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of

of Knowledge is wanting. Altho' you should know all the highest Mysteries of Faith, and all the Secrets included in Nature, if you know not yourself, you are like to him who builds without a Foundation, preparing a Ruin rather than an Edifice. And it befalls them who neglect this Knowledge of themselves as it did that Philosopher, who being attentive to the Consideration of the Stars, fell into a deep Ditch for want of looking to himself, and became the Object of Laughter to the Spectators.

3. *Consider, You ought frequently to reflect upon yourself, to observe your Inclinations, and the Vices to which you are subject; you will discover some Passion for Vice, which over-rules; either Pride, Choler, Love of Pleasure, or the like. You will discover others which will spring up from time to time, and which will increase unless you carefully repress them. Sometimes it will be an Unwillingness to learn, and Disobedience; sometimes Sloth, often Impurity; sometimes Lying and Deceit; sometimes Cursing and Swearing; at other times Discord and Revenge; and so of others. When you thus discover them, permit them not to grow up.*

Con-

A C Conclusion.

Above all, be diligent in begging of God frequently the Grace to know yourself, and to reform the Evil which is in you. *O God, enlighten the Darknes of my Soul,* (Psal. xvii:) that I may know all that is in me displeasing to thy divine Majesty, and that I may amend it by thy Grace. Offer frequently unto him that excellent Prayer of *St. Augustin, O God, let me know myself and know thee.* These are the two Knowledges chiefly necessary, that of yourself, and that of God. The first produces Humility and Amendment, which is the Beginning of Virtue. The second produces Charity and the Love of God, which is the Height of Perfection.

*Principiis obsta : serò medicina paratur,
Cum mala per longas invaluere moras.*

*The Motion unto Ill at first withstand:
The Cure's too late, when Vice hath got
Command.*

*Our Father, Hail Mary, and Glory be
to the Father, &c.*

W E D N E S D A Y.

CHAP. IV.

Of the Fear of God.

THIS Virtue is so necessary, that the Scripture calls it *the Beginning of Wisdom*; and it teaches us, that it is the first Thing which ought to be inspired into our Souls. For this Reason *Solomon* in his *Proverbs*, begins his Instruction with this excellent Precept, so often repeated in Scripture, *The Fear of God is the Beginning of Wisdom.* Prov. v.

Now by this Fear we must not understand a gross and servile Fear, that regards nothing but the Punishment and Chastisement, which it apprehends more than the Offence; but a respectful Fear, by which, considering the Majesty of God, his Sanctity, his Power, his Justice, we conceive a profound Respect, and apprehend above all Things to fall by mortal Sin into the Displeasure of a God so great, so holy, so powerful, and so just.

Considerations.

- I. **C**onsider, That in order to nourish in our Souls the wholesome Fear of God, which is the Beginning of true Wisdom, and spur ourselves on in the

the Way of Virtue, we must also seriously reflect on the Enormity of Sin, and the Hatred God bears unto it; on the dreadful Effect of Sin in the Soul, and on the Multitude of our own Sins in particular; the Vanity, Misery and Deceitfulness of the World; on the Comfort and Happiness that attends a virtuous Life; on the Shortness of Time, and the dreadful Length of a miserable Eternity; on the Certainty and Uncertainty of Death, and the Sentiments we shall have when we come to die; on the small Number of the Elect, &c. 'Twas the Consideration of these Truths that has made so many Saints; that has so often reclaim'd the most abandon'd Sinners. Oh! what a profound Lethargy must that Soul be in that is not roused at the Thunder of those dreadful Truths, Death, Judgment, Hell, Eternity!

2. *Consider*, That God is the sovereign Lord of all Things, infinite in all his Perfections, in Majesty, in Wisdom, in Goodness, in Power, and in Justice. All Creatures adore him, the Angels themselves tremble at the Sight of his Grandeur. All that is great in the World, is is but an Atom before him; and as he hath created all Things by one single Word, so he could destroy them all in one only Moment. *O immense God,*
there

there is none like unto thee, says Jeremy, chap. x. Thou art great, and thy Name is great, O King of Nations, who will not fear thee?

3. *Consider, That God is every where, sees us where-ever we are ; all our Actions are done in his Sight ; our very Thoughts, even the most secret Motions and Dispositions of our Hearts, cannot be concealed from his all-seeing Eye. In vain does the Sinner flatter himself in his Crimes, like the Libertine mention'd by the Wise Man, Eccl. xxiii. that Dark-ness encompasses him, and Walls cover him ; and no one sees him whom he fears. Alas ! the Eyes of the Lord are infinitely brighter than the Rays of the Sun ; and no Dark-ness, no Clouds, no Walls or Curtains can keep out his piercing Sight, which clearly sees the very Center of the Soul : And no Wonder that he should clearly see what passes there, where he is always present.*

Conclusion.

FEAR above all Things to displease God, and let that be the first and principal Thing you regard in all your Actions, whether God be not therein offended. When you speak of God, never speak of him without a profound Respect ; and endeavour to cause by your Example, that

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that he never be spoken of otherwise in your Presence. Demand this Fear daily of God, for he is the Author of it. Say to him frequently from the Bottom of your Heart, *O God, engrave thy Fear deeply in my Soul, that it may restrain me from ever offending thee*, Psal. cxviii.

Our Father, Hail Mary, and Glory be to the Father, &c.

T H U R S D A Y.

C H A P. V.

Of the Love of God.

IF the Greatness of God oblige us to fear and honour him with a profound Respect, his Goodness engages us as much to love him. We must fear God by reason of his Greatness, which renders him infinitely adorable; and we must love him because of his Goodness, which makes him infinitely amiable; we must not separate these two Things, Fear and Love. *The Fear of God is the Beginning of Love*, as the holy Scripture says, and Love is the Perfection of Fear. *He who is without Fear cannot be justified, and he who loves not, remains in Death*, 1 Joh. iii. We must then love God: For how can it be, that you should not love

love Goodness itself, and him who hath loved you first ?

Considerations.

I. *Consider*, There are two things in God for which he ought to be beloved. The one is his Goodness, which he manifests unto us by all the Favours and Blessings he bestows upon us. The other is the Goodness he possesses in himself, which makes him transcendently amiable. For, if we might suppose a Thing impossible, *viz.* That God had never shewed us any Favour, yet he deserves to be infinitely beloved, by reason of the sovereign Goodness, and infinite Perfections he enjoys in himself, which render him infinitely amiable. Now when I say we must love God, I speak of both these two Loves; and I mean, that we must love him for the Benefits he hath bestowed upon us, and not only for them, but also in Consideration of his infinite Goodness, which renders him so lovely, that in the Love of his Goodness consists the eternal Happiness of both Men and Angels.

2. *Consider*, That the Love of God, to be real, ought to have one very particular Condition, which occurs not in any other Love: For it doth not suffice to love God as we love Creatures, but we

we must love him above all Things, that is, more than all Creatures. *Thou shalt love the Lord thy God with all thy Heart,* Luke xx. that is, more than all other Things ; so that you love nothing above him, as there is nothing greater or more amiable than he ; nor nothing equal to him, as there is nothing which can equal him.

3. *Consider,* The Love of God consists in preferring God before all Things ; before the Goods of the World, Pleasures, Honour, Friends, and Life itself ; so that you must be prepared never to love these Things, to the Prejudice of the Love you owe to God ; and to be resolved rather to lose them a thousand Times, than to be wanting to the Obedience you are obliged to render unto him. It is in this Preference of God *before all* Things, wherein the essential Point of the Love of God consists ; a Preference without which it is impossible to love God, or by Consequence to be in the State of Salvation.

4. *Consider,* The Love of God is our last End. God hath placed you in this World on no other Design than to love him ; and that coming to know him for your Creator, you should render that which a Work owes to its Workman, a Creature to its Creator, a Child to his Father,
that

that is, Love: And to oblige you the better thereunto, he hath added all imaginable Favours, having designed you for the Enjoyment of his Kingdom in Heaven, redeem'd you when you were lost, and redeem'd you by the Death of his only Son; called you to the Grace of Christianity, enlightened you with Faith, sanctified you by his Grace, received you so often into his Mercy, and replaced you among his Children, after you had grievously offended him; and a thousand other Blessings hath he bestowed upon you. O, how is it possible not to love a God who hath loved you so much!

Conclusion.

OFTEN in your Heart, and with your Lips, form Acts of the Love of God; wish often that God be serv'd and lov'd as he deserves. Be troubled when you see him offended; hinder it as much as you can; and endeavour by your Words and Example to move others to love him.

Beg of him frequently the Grace to love him as you ought, and daily say to him from your Heart those excellent Words of *David*: *O God, whether it be in Heaven or Hell, I love nothing but thee; thou art the God of my Heart, and*
the

the Part which I eternally desire. Psal. lxxii.

Our Father, Hail Mary, and Glory be to the Father, &c.

FRIDAY.

CHAP. VI.

Against Delay of Repentance.

OF all the Deceits of Satan, by which he deludes poor Sinners to their eternal Ruin, there is none greater, or more dangerous than this ; by which he persuades them to put off their Repentance and Conversion from time to time, till there is no more Time for them. Alas ! Thousands and Millions of poor Souls have been thus betray'd into everlasting Flames, who never designed to damn themselves by dying in Sin, any more than any one of us at present does : But by putting off their Conversion, they have by a just Judgment of God been surprized by Death, when they least expected it ; and, dying as they lived, have been justly sentenced to that second and everlasting Death : Unhappy Wretches ! who would not believe their
just

just Judge, who so often warns them in the Gospel to watch; and declares to them, that otherwise he shall come at a Time when they least expect him. Ah! how dreadful, and how common are these unprovided Deaths!

• *Considerations.*

1. *C*onsider, The great Presumption of Sinners, who put off their Reconciliation with an offended God till another Time, shutting their Ears to his Voice, by which he calls them at present; and refusing him the Entrance of their Heart, where he stands and knocks. Alas! if he withdraws himself, they are undone for ever: How dare they then treat him with so much Contempt? Is it not an infinite Goodness, an inexpressible Condescension in this Sovereign Majesty to call after them, when they are running from him; and so earnestly to press them, without any Interest on his Side, to return to him, who is their only Good, and only Happiness? What then ought they not to apprehend from his Justice, if they obstinately and insolently refuse to embrace his Mercy? How dare they pretend to dispose of the Time to come, or promise themselves greater Graces hereafter, than those which they now abuse? Do they not know that
God

God alone is Master of Time and Grace; and that by his just Judgment those who presume to tempt him in this Manner, generally speaking, die in their Sins? Ah! 'tis too true, that he, who has promised Pardon to the Sinner that is sincerely converted, has neither promis'd Time nor efficacious Grace to those who defer their Conversion.

2. *Consider*, The great Folly of Sinners, who put off their Conversion to God till another Time, upon Pretence of doing it more easily hereafter: Whereas, both Reason and Experience make it evident, that the longer they defer this Work, the harder it is to bring it about. And how can it be otherwise, since by this Delay, and by adding daily Sin to Sin, their sinful Habits grow daily stronger and stronger, the Devil's Power over them increases; and God Almighty, who is daily more and more provoked, by Degrees, is less liberal of his Graces, so that they become less frequent and less pressing; till at length, by accustoming themselves to resist God's Grace, they fall into that wretched State of Blindness and Hardness of Heart, the very broad Road of final Impenitence.

3. *Consider*, The unparallel'd Madness of those who defer their Conversion upon the Confidence of a Death-bed Repentance;

pentance ; designing to put a Cheat upon God's Justice, by indulging themselves in Sin all their Life-time ; and then making their Peace with God, when they can sin no longer. Unhappy Wretches ! that will not consider that *God is not to be jested with : That what a Man soweth, the same shall he reap.* Gal. vi. v. 6. The general Rule is, that as a Man lives, so he dies. A Rule so general, that in the whole Scripture we have but one Example of a Person who died well after a wicked Life, viz. Of the good Thief ; an Example so singular in all its Circumstances, as to give no kind of Encouragement to such Sinners, who entertain a premeditated Design of giving the Slip to God's Justice by a Death-bed Conversion. Ah ! how dreadfully difficult must it be for a dying Sinner, in whom the Habit of Sin by long Custom is turned into a second Nature, to attain to that thorough Change of Heart, that sincere Sorrow and Detestation of Sin above all Evils, that Love of God above all Things, which he never thought of in his Life-time ; and which now at least, is certainly necessary. Ah ! how deceitful too often are those Tears, which are shed by dying Sinners, (as we see in the Case of King *Antiochus*.) which being wholly influenced by the Fear of Death, prevail

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prevail not with the just Judge. And if there be so much Danger, even when Tears are plentifully shed; what must there be when, as it commonly happens, either the Dulness and Stupidity caused by the Sickness, or the Pains and Agonies of the Body and Mind are so great, as to hinder any serious Application of the Thoughts to the greatest of all our Concerns? For if a little Head-ach be enough to hinder us from being able to pray with any Devotion, what must the Agonies of Death be? No wonder then, that the Saints and Servants of God make so little Account of these Death-bed Performances: Especially since, as we see by daily Experience, those who have made the greatest Shew of Repentance, when they were in Danger of Death, have no sooner escaped that Danger, but are still the same Men they were before.

Conclusion.

THUS we plainly see the Danger of Delay of Repentance, because either a sudden Death may prevent the very Possibility of it; or, if our last Sickness allows us some time, it usually obstructs the due Performance of it with such Difficulties, as cannot but render the Sincerity of it very hazardous and uncertain. Let us not then be imposed upon by the

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false and flattering Discourses of Men, who are so free in pronouncing favourably of all those, who after a Life spent in Sin, make some shew of Repentance at their Death. Let us rather tremble at the deplorable Case of such Souls; and remember that God's Judgments are very different from those of Men, and practise the Advice given us by *Ecclesiasticus*, *Not to delay to be converted, nor to put it off from Day to Day.*

Our Father, Hail Mary, and Glory be to the Father, &c.

S A T U R D A Y.

CHAP. VII.

Of Perseverance.

IT is Perseverance on which depends the Assurance of Salvation; all former Resolutions and good Purposes whatsoever without it, were but lost Labour, and in vain: For he only who perseveres shall be crown'd with Victory, and save his Soul, which is a Reward indeed sufficient to encourage us to give the present Moment of an uncertain Life for so never-ending a Bliss. There is no question but a good Beginning is highly

highly necessary for a happy End, there is no doubt but it avails much ; but it is not always pursued, and that it happens too often to Men as to Trees, which bear fair Blossoms in the Spring, and no Fruit in Autumn. *We be to them*, says the Wise Man, *who have lost Perseverance, and departed from the Way of Virtue, to wander in the high Road of Vice ! What will they do when God shall examine their Life ?* Eccl. ii. What will they answer at that dreadful Day of the Divine Judgment, when God shall make them see the Greatness and Multitude of his Favours, and shall reproach their wicked Ingratitude, their Infidelity, their Inconstancy in his Service, the Blindness in which they abandoned him who is the Fountain of all Blessings, and the sole Author of Salvation.

Considerations.

I. *C*onsider, We must always live in Humility, in Fear, in a Distrust of ourselves, and in the Exercise of good Works : For according to the Doctrine of the Council of Trent, *Although every one should firmly trust to the Divine Assistance, yet nevertheless those who think they stand, ought to have a Care they fall not, and work their Salvation with Fear and Trembling, by Labour, by Watching,*

by Alms, by Prayers, by Offerings, by Fasts, by Charity. Because not being as yet regenerated to Glory, but only to the Hopes of enjoying it, they ought to stand in Fear of the Battle with the World, the Flesh and the Devil, in which they must yet engage; and in which they cannot conquer, unless by the Grace of God they obey the Apostle, who admonishes us not to live according to the Flesh; for if we live according to it, we shall die: But if by the Spirit we shall mortify the Works of the Flesh, we shall live.

2. Consider, What care you take to examine often the Condition of your Soul, her Habits, her Inclinations, her Affections, to discover those which are ill, and correct them. For this Reason you must frequently reflect upon yourself, and from time to time, or at least once a Year, review and renew your interior State, that you may get fresh Strength in the Service of God. Remember that Life passes, Death draws near, Eternity approaches; Life is but a Moment, and on this Moment depends Eternity. O Moment! O Eternity! Resolve then at least to employ this Moment to serve your Creator, who deserves an Eternity of Service.

3. Consider, That the great, necessary, and most effectual Means, is to pray

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pray much, and beg of God frequently this holy Perseverance: Hence it is that the Son of God says, that *we must watch and pray; That we must pray always without Intermission*, Luke xviii. St. *Augustin* says, that it is only granted to those that pray for it: And the second Council of *Orange* teaches us, that even the Faithful and Saints ought always to implore the Divine Assistance that they may arrive at a good End, or persevere in good Works. Let us learn by this Advice to work out our Salvation with Fear and Trembling, Phil. ii. Not to trust to our own past Merits, but to be always upon our Guard. He who thinks he stands, let him have a Care of falling, 1 Cor. x. He did not say, he who shall have begun, but he who shall have persevered unto the End, shall be saved, Matth. xxiv.

Conclusion.

Resolve to fly the dangerous Occasions of offending God; for he who preserves not himself from Danger, shall fall therein. Not to fall into Remissness, because that easily leads to Sin. To avoid the Sins of Omission, and amongst others those which are against the Obligations of your State; pious Persons are frequently deceived in this Point. To preserve yourself from a secret Presump-

tion, which insensibly mingling itself with Virtue, is a great Disposition to Vice, and the Ruin of Virtue. To avoid a Multitude of venial Sins, which being neglected turn to mortal. He who despises *small Faults*, says the Wise Man, *will fall by little and little*, Eccl. xix. O let us consecrate ourselves entirely, during this mortal Life, to that adorable Goodness, who gives himself fully to us for all Eternity. Let nothing be able to separate us from his Service. *Who shall separate us from the Charity of Jesus Christ?* says the Divine Apostle, *Rom. viii.* O God, permit it not, but cause, by thy Divine Bounty, that our Hearts being inseparably united unto thee, and that performing thy Will in all Things, we may love thee with Perseverance in this Life, to love, adore and bless thee for ever in Heaven, where thou livest and reignest World without End. *Amen.*

Our Father, Hail Mary, and Glory be to the Father.

An Act of Contrition.

O Lord Jesus Christ, true God and Man, my Creator and Redeemer; for thy Sake, and because I love thee above all Things, I am sorry from the Bottom of my Heart that I have ever offended thee; and I do firmly purpose never

ver to fall into Sin again, to shun all Occasions of offending thee, to confess all my Sins, to perform the Penance that shall be enjoined me, and to make Restitution and Satisfaction where-ever it shall be due from me: For the Love of thee, I forgive all my Enemies; to thee I offer up my Life, Actions and Sufferings in Satisfaction for my Sins; and since I humbly beg it of thee, I trust in thy Goodness and infinite Mercy that thou wilt forgive me them, through the Merits of thy precious Blood and Passion, and wilt give me Grace to amend my Life, and to persevere in thy Service unto my Death: Jesus! Saviour! my God! my Love!

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BONA MORS:

OR, A
PREPARATION
FOR A
HAPPY DEATH.

Moriatur anima mea morte Justorum.

Lib. Num. cap. xxiii. v. 10



L O N D O N :

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bourn, 1745.



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T H E
Admission P R A Y E R.

To J E S U S C H R I S T.



J E S U S, my God, and my Saviour ! sacrificed on the Altar of the Cross for the Redemption of Mankind ; I N. N. tho' most unworthy, yet confiding in thy infinite Mercy, and moved by an earnest Desire, and tender Devotion towards thy adorable Sufferings, and Life-giving Death, do dedicate myself as a perpetual Offering to thy divine Majesty, in the pious Association of thy painful Agony, and thy blessed Mother grieving under the Cross. I most humbly beseech thee, by thy bitter Passion, and the dolorous Separation of thy divine Soul from thy sacred Body, that I may never depart from thee by deadly Sin : Be pleased likewise to grant me the

Favour, that I, and all the *Associates*, both now and at the Hour of our Death, may obtain full Remission of all our Sins; and being fortified with the Sacraments of thy holy Church, may with thee, and by thee, triumph over the Devil and Death. *Amen.*

PRAYERS *at publick Meetings*
once a Month.

OPEN, O Lord, our Mouths to bless thy holy Name, cleanse our Hearts from all vain and distracting Thoughts, enlighten our Understandings, inflame our Wills, that we may worthily perform this holy Exercise with Attention and Devotion, and may deserve to be heard in the Presence of thy divine Majesty, who with the Father and the Holy Ghost, livest and reignest, one God, World without End. *Amen.*

An Act of Contrition.

O Lord *Jesus Christ*, true God and Man, my Creator and Redeemer, for thy Sake, and because I love thee above all Things, I am sorry from the Bottom of my Heart that I have ever offended thee; and I do firmly purpose never to fall into Sin again, to shun all Occasions

casions of offending thee, to confess all my Sins, to perform the Penance that shall be enjoyned me, and to make Re-stitution and Satisfaction wherever it shall be due from me. For the Love of thee, I forgive all my Enemies ; to thee I offer up my Life, Actions and Sufferings in Satisfaction for my Sins ; and since I humbly beg it of thee, I trust in thy Goodness and infinite Mercy that thou wilt forgive me them, through the Merits of thy precious Blood and Passion, and wilt give me Grace to amend my Life, and to persevere in thy Service unto my Death : *Jesus ! Saviour ! My God ! My Love !*

*Short Meditations on the several Parts
of the Passion.*

O Most sweet *Jesus !* praying to thy Father in the Garden, sorrowful even to Death, and sweating Blood in that Agony of Grief: Have Mercy on us.

Resp. Have Mercy on us, O Lord, have Mercy on us.

O most sweet *Jesus !* deliver'd by the Traitor's Kiss into the Hands of thy Enemies, seized on and bound like a Thief, and abandoned by thy Disciples: Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! by the unjust Verdict of the *Jews* found guilty of Death, brought like a Malefactor before the Tribunal of *Pilate*, scorned and derided by impious *Herod* : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! stript of thy Garments, and most inhumanly scourged at the Pillar : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! crowned with Thorns, blindfolded, buffeted, struck with a Reed, cloathed in Derision with a purple Garment, and infinite other Ways scorned and reviled : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! reputed more criminal than *Barabbas* the Murderer, rejected by the *Jews*, and condemned to the ignominious Death of the Cross : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! loaden with a heavy Cross, and led like an innocent Lamb to the Place of Execution : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! hanging between two Thieves, derided, blasphemed, made to drink Vinegar and Gall, and enduring most horrible Torments from the sixth to the ninth Hour : Have Mercy on us.

Resp.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! dying upon the Cross, and wounded in thy Side with a Spear, whence issued forth Water and Blood : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! taken down from the Cross, and bathed with the Tears of thy most sorrowful Mother : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

O most sweet *Jesus* ! torn and bruised all over thy Body, bearing the sacred Marks of thy five most precious Wounds, imbalmed with Spices, and laid in the Sepulchre : Have Mercy on us.

Resp. Have Mercy on us, O Lord, &c.

Vers. He truly bore our Sorrows.

Resp. And the Load of our Grief he carried.

Let us pray.

O Lord God, who for the Redemption of the World vouchsafed'st to be born, to be circumcised, to be reprobated by the *Jews*, betrayed with a Kiss, to be bound like a Malefactor, and like an innocent Lamb to be led to Slaughter, to be ignominiously brought before *Annas*, *Caiphas*, *Pilate*, and *Herod*, to be accused by false Witnesses, scourged with Whips, buffeted, defiled with Spittle, crowned with

Thorns, stript of thy Cloaths, fastened to the Cross, placed between two Thieves ; to have Vinegar and Gall given thee to drink ; to have thy Side pierced through with a Spear : Thou, O Lord, by these most grievous Pains, which I, tho' unworthy, commemorate, and by thy most sacred Death and Passion, free me from the Pains of Hell, and conduct me whither thy Mercy did conduct the good Thief crucified with thee. Who, together with the Father and the Holy Ghost, livest and reignest for ever. *Amen.*

*Devout Addressees to the five Wounds
of our Saviour.*

To the Wound of the left Foot.

MY Lord *Jesus Christ* ! I humbly adore the most sacred Wound of your left Foot. I render you Thanks for that cruel Pain, suffered with so great Love and Charity : I feelingly compassionate your Torments, and the excessive Grief of your most afflicted Mother. I humbly beg Pardon for all my Sins, which I lament more than all imaginable Evils, because offending you, Oh ! infinite Goodness ! And I resolve never more to sin. Oh ! bring me with all Sinners to

a true Conversion, and give them Sight to discover the Heinousness, the Enormity and Brutality of a mortal Crime. *Our Father, Hail Mary, Glory be to the &c.*

To the Wound of the right Foot.

MY Lord *Jesus Christ* ! I humbly adore the most sacred Wound of your right Foot. I render you Thanks for that cruel Pain, suffered with so great Love and Charity : I feelingly compassionate your Torments, and the excessive Grief of your most afflicted Mother. I supplicate, that you'll grant me Strength against all Temptations, and prompt Obedience in the Execution of your divine Will. Comfort, my *Jesus* ! all poor, miserable, afflicted, tempted, and persecuted Persons : Most just Judge ! govern those who administer Justice, and assist all Labourers in the Cure of Souls, whether amongst Christians or Infidels. *Our Father, Hail Mary, Glory be to the Father, &c.*

To the Wound of the left Hand.

MY Lord *Jesus Christ* ! I humbly adore the most sacred Wound of your left Hand. I render you Thanks for that cruel Pain, suffered with so great Love and Charity : I feelingly compassionate your Torments, and the excessive

Grief of your most afflicted Mother. By them I petition you'll deliver me from the Pains of Hell, and grant me Patience and Conformity to your blessed Pleasure, in all Contrarieties of this present Life. I offer unto you all my exterior and interior Sufferings, in Satisfaction for my Sins so often deserving eternal Torments. I beg you'll pardon all my Enemies, and others ill-affected towards me. Bless, O Lord, the Sick, with Patience and Health ; support with your assisting Grace all those in Agonies, that they may not perish. *Our Father, Hail Mary, Glory be to &c.*

To the Wound of the right Hand.

MY Lord *Jesus Christ* ! I humbly adore the most sacred Wound of your right Hand. I render you Thanks for that cruel Pain, suffered with so great Love and Charity : I feelingly compassionate your Torments, and the excessive Grief of your most afflicted Mother. I supplicate you'll grant me a firm and resolute Will in all Things relating to my eternal Salvation. Bless me with final Perseverance in Grace, to secure the Enjoyment of that Glory purchased with the Price of your most precious Blood. Grant also, my *Jesus* ! speedy Peace and Repose to the Souls in *Purgatory* ; cause your holy Servants in this World to make
daily

daily Progress in Perfection, especially those who are of this Confraternity. *Our Father, Hail Mary, Glory be to the Father, &c.*

To the Wound in his sacred Side.

MY Lord *Jesus Christ* ! I humbly adore the most sacred Wound in your blessed Side, rendering Thanks for the immense Love manifested towards us at the opening of your inflamed Heart : I feelingly condole the Affront, and the excessive Grief of your most afflicted Mother. Grant me pure Love, and perfect Charity, that loving you above all Things, and all Things in you, my miserable Soul, by the Assistance of your holy Grace, may be worthy to breathe out in the sacred Wound of your blessed Side. I humbly beg, dear *Jesus* ! you'll protect your holy Catholick Church, direct your governing Vicar upon Earth, all Ecclesiastical Orders and Secular Persons who are instrumental in bringing Souls to their Duty. Preserve in your happy Service all Christian Kings and Princes ; reduce into the Way of Salvation those that are gone astray, whether through Malice or Ignorance ; bring under your sweet Yoke Infidels, Hereticks, and other Enemies of your holy Name. *Our Father, Hail Mary, Glory be to &c.*

Let us pray.

O Lord *Jesus Christ* ! God of my Heart, by those five Wounds, which the Love of us inflicted on you, succour your Servants, whom you have redeemed with your precious Blood. *Amen.*

Most merciful Redeemer ! I humbly beseech you, by those inexplicable Torments, and the immense Grief which you were pleased to suffer for me, a contemptible Creature, especially when your Divine Soul was bitterly separated from your blessed Body, that you'll secure my poor Soul at the final Separation, and comfort me then, as you did the good Thief, saying, that *I shall be with you in Paradise.* Amen.

Let us have Recourse to the Immaculate Virgin, Mother of God, pierced with the Sword of Grief at the Foot of the Cross.

Under the World-redeeming Rood
The most afflicted Mother stood,
Mingling her Tears with her Son's
Blood :

As that stream'd down from ev'ry Part
Of all his Wounds, she felt the Smart,
What pierc'd his Body pierc'd her Heart.
Who

Who can with tearless Eyes look on,
 When such a Mother, such a Son
 Wounded and gasping, does bemoan ?
 Oh ! worse than *Jewish* Heart, that shou'd
 (Unmov'd) behold the double Flood
 Of *Mary's* Tears, of *Jesus'* Blood.
 Alas ! our Sins they were, not his,
 In this atoning Sacrifice,
 For which he bleeds, for which he dies.
 When Graves did open, Rocks were rent,
 When Nature and each Element
 His Torments, and her Grief resent.
 Shall Man, the Cause of all his Pain
 And all his Grief, shall sinful Man
 Only insensible remain ?
 Ah ! pious Mother, teach my Heart
 Of Sighs and Tears the holy Art,
 And in thy Grief to bear a Part.
 That Sword of Grief which did pass
 through
 Thy very Soul, O may it now
 One kind Wound on my Heart bestow.
 Great Queen of Sorrows ! in thy Train
 Let me a Mourner's Place obtain,
 With Tears to cleanse all sinful Stain.
 To heal the Leprosy of Sin,
 We must the Cure with Tears begin,
 All Flesh corrupt without their Brine.
 Refuge of Sinners, grant that we
 May tread thy Steps ; and let it be
 Our Sorrow not to grieve like thee.

Oh !

Oh ! may the Wounds of thy dear Son
 Our contrite Hearts possess alone,
 And all terrene Affections drown.
 Those Wounds which now the Stars
 out-shine,
 Those Furnaces of Love divine,
 May they our drossy Souls refine.
 And on us such Impression make,
 That we, of suffering for his Sake,
 May joyfully our Portion take.
 Let us his proper Badge put on,
 Let's glory in the Crois alone,
 By which he marks us for his own ;
 That when the dreadful Trial's come,
 For every Man to hear his Doom,
 On his right Hand we may find room.
 Oh ! hear us, *Mary ! Jesus*, hear
 Our humble Prayers ! secure our Fear,
 When thou in Judgment shalt appear.
 Now give us Sorrow, give us Love,
 That so prepar'd we may remove,
 When call'd to the blest'd World
 above.

Verf. The Sword of Grief has penetrated thy Soul.

Resp. That out of many Hearts Cogitations might be revealed.

Let us pray.

WE beseech thee, O Lord *Jesus Christ*,
 that the blessed Virgin *Mary*, thy
 Mother, may intercede for us with thy
 Clemency,

Clemency, both now and at the Hour of our Death, who at the Hour of thy Passion had her most holy Soul run through with the Sword of Sorrow. Who livest and reignest with the Father and the Holy Ghost, one God, World without End.
Amen.

[*Say once, Our Father, and Hail Mary, for the Souls departed.*

Once, Our Father, and Hail Mary, for those in mortal Sin.

Once, Our Father, and Hail Mary, for the Party that is to die next.]

Let us dispose ourselves by an Act of Contrition to receive the Benediction of our blessed Saviour in the holy Sacrament.

Merciful Redeemer, and God of infinite Patience, great is my Confusion to appear in thy divine Presence, having so frequently postponed thee my God, and Lord of all Things, to vile and contemptible Creatures: I detest my horrid Confidence (base Worm of the Earth that I am) of sinning in thy pure Sight. I own myself a notorious Criminal, and I plead guilty at the Bar of thy just Tribunal. Thou mightest have been glorified in thy Justice, by striking me suddenly dead, and condemning me to eternal Flames, for the base Indignities put upon

upon thee: But thou wast pleased to be glorify'd in the high Prerogative of thy Mercy, in calling me back to Repentance. I abhor all my Crimes of Thought, Word and Deed, not so much for the Hopes of Rewards, or Fear of Punishment, as for thy Sake, and because thou infinitely abominatest them. Oh! my God of Majesty and Mercy, look upon those sacred Marks in thy Hands, Feet and Side, which thou still retainest in thy glorified Body to plead my Pardon. By that tender Love which induced thee to create, redeem and sanctify me, unite the Abyss of thy Merits to the Abyss of my Misery. I declare before thy Throne, and the whole Court of Heaven, that I freely chuse to drop down dead here upon my Knees, rather than to live any longer, to rob thee of due Honour, by one mortal Sin. My Heart was created for thee, and I love thee more than myself. Every Respiration coming from me, especially the last, when I breathe out my Soul, shall be an irrevocable Protestation of my pure and sincere Love to thy divine Majesty. *Jesu!* God! my Redeemer and Saviour: Sweet Saviour of perishing Mankind, that openest thy Hands, and fillest every Creature with Benediction, give me now such a Blessing as thou bestowed'st on thy beloved Disciples, when
 ascending

ascending in Triumph from Mount *Olivet*, that I may live and die in this happy Disposition. *Amen.*

Next follows the Benediction of the blessed Sacrament.

LET's then adore this Sacrament
With Hearts and Knees most humbly bent :

Old Forms and Types away must pass,
And to their Substance now give place ;
And where our Senses lead astray,
A lively Faith must lead the Way.

Let us Thanksgiving-Hymns intone

To God the Father, and the Son ;
And to the Holy Ghost, that sprung
From both, let equal Praise be sung.

Amen.

Vers. Bread from Heaven thou hast
given them.

Resp. Containing all Delectation.

Let us pray.

O God, who under an admirable Sacrament hast left us a perpetual Memorial of thy Passion ; grant us, we beseech thee, so to reverence the sacred Mysteries of thy Body and Blood, that we may continually feel in our Souls the Fruit of thy Redemption. Who with the Father, &c.

Let

Let us pray.

O Lord *Jesus Christ*, who at the sixth Hour, to redeem the World, wast nailed to the Cross, and pouredst forth thy most precious Blood for the Remission of our Sins, we humbly pray thee, that after our Death we may joyfully enter the Gates of Paradise.

MAY thy Clemency vouchsafe, O Lord, so to confirm thy Servants in thy holy Grace, that at the Hour of their Death the Enemy may not prevail against them, but that with thy Angels they may deserve to pass unto Life everlasting.

WE beseech thee, Almighty God, that thy Servant *N.* our King, who thro' thy Mercy has undertaken the Government of the Kingdom, may likewise receive the Increase of all Virtues, wherewith being adorn'd, he may avoid the Enormity of Sin, vanquish his Enemies, and by thy Grace may arrive to thee, who art the Way, Truth, and Life.
Amen.

Short

Short and Pious Meditations on
D E A T H.

Sunday.

WE must all die, and quit all we now take Content in.

2. We brought nothing with us into this World, neither shall we carry any thing out with us.

3. Therefore quit all Affection to Creatures, before they quit you.

Monday.

1. Death is certain, the Time, Place, and Manner uncertain.

2. The Son of Man will come at an Hour we little expect.

3. Be therefore ready every Moment, seeing you may die every Moment.

Tuesday.

1. You can only die once, and if you die ill, the Loss is irreparable.

2. If any one from Hell could return to Life, how would he prepare for Death !

3. Let the Miseries of another be your Instruction.

Wednesday.

Wednesday.

1. Death is often nearer than we imagine.
2. Are you ready, that if Death comes it will be no Surprise?
4. Do not live in such a State in which you dare not die.

Thursday.

1. Defer not doing Penance till the Hour of Death.
2. The Pains of the Body, and Anguish of Mind, make that Hour improper for Penance.
3. Learn every Day the Art of dying well.

Friday.

1. Live as you intend to die, for you will die as you live.
2. If you forget God in your Lifetime, you'll forget yourself, and be forgotten by God, at Death.
3. The Death of the Wicked is miserable; the Death of the Just is precious in the Sight of God.

Saturday.

Saturday.

1. All is terrible in Death ; the Sins we have committed, the doubtful State of our Soul, and the Thought of Eternity.

2. O Death ! how bitter is thy Memory to a Man who has Peace in his Riches !

3. Quit therefore all Affection to temporal Felicity.

To the greater Glory of God, of Jesus Christ crucify'd, and his condoling Mother.



The E N D.



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Thy Tongue forged Guiles. Sitting, thou didst speak against thy Brother; and against thy Mother's Son, thou didst lay a Scandal. These Things thou didst, and I said nothing. Thou didst wrongfully imagine, that I would be like thyself. I will reprove thee, and do it to thy Face. Psal. xlix. 19, 20,

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